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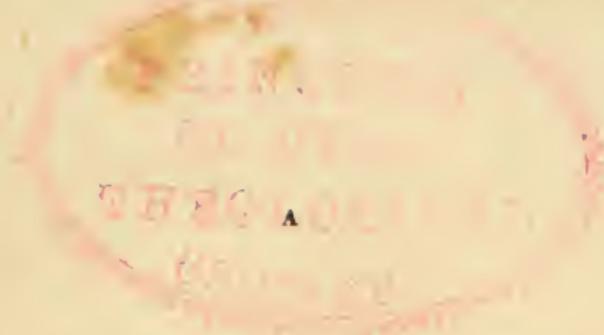
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

BV 125 .C34 1847
Carlow, George
A defense of the Sabbath

Emmet Brown





DEFENSE OF THE SABBATH,

IN REPLY TO

WARD ON THE FOURTH COMMANDMENT.

BY GEORGE CARLOW.

THIRD EDITION—REVISED.

NEW-YORK:

PUBLISHED BY PAUL STILLMAN,
FOR THE AMERICAN SABBATH TRACT SOCIETY.

STEREOTYPED BY E. G. CHAMPLIN.

1847.

PRINCETON
REC. APR 1881
THEOLOGICAL
SEMINARY.

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ADVERTISEMENT BY THE TRACT SOCIETY.

The following work is the production of an old author. It was first published in London in the year 1724, under the title of "Truth Defended, or Observations on Mr. Ward's Expository Discourses, from the eighth, ninth, tenth, and eleventh verses of the twentieth chapter of Exodus, concerning the Sabbath." A copy of it seems to have found its way to America, from which an edition was printed at Stonington, Conn., in 1802. The present edition is reprinted from the American impression. The Committee charged with its preparation for the press have divided the work into chapters with appropriate headings. They have also improved the orthography, and corrected to some extent the antiquated language of the original. In a few instances, they found it necessary completely to remodel sentences in order to make them intelligible to the common reader. But in no case, it is believed, has such an alteration been made as to convey any other meaning than what the author originally intended.

Of the personal history of GEORGE CARLOW, but little is known. He was a member of the Sabbath-keeping Church which once flourished at Woodbridge, Suffolk, Eng. Having visited London, probably for purposes connected with the publication of his book, he was recommended to the fellowship of the Church of Mill Yard, in Goodman's Fields. Hence his name appears upon the records of that Church as a Transient Member. He was evidently a man of plain parts, not schooled in the rules of logic, but learned in the Scriptures. From that Fountain of true wisdom, the Word of God, he had imbibed a spirit which gives a pungency and heart-searching character to his writings not often found in books of controversy. The argumentative part of the subject is not perhaps so well managed in this book as in some more modern publications. But as the author was well read in the controversies concerning the Sabbath, the historical information which he presents is very valuable. The whole work is characterized by a spirit of evangelical piety and earnestness which must make its influence powerful and salutary wherever read. We commend it to the diligent perusal of every Christian.

NEW-YORK, January, 1847.

THE AUTHOR TO THE READER.

My earnest desire to thee is, that thou wouldest read what I have here written diligently, and be like the noble Bereans, who searched the Scriptures, and I doubt not but thou wilt, through the blessing of the Lord, soon see that the things I have written are true. Beware of uncharitableness, in passing a rash censure upon it, as many are apt to do before they ever pass through the particulars of a thing; but be serious and diligent in the things of God, and let the precious and pleasant paths of the Lord's holy commandments be more to thee than an impatient spirit, than the fear of men which brings a snare, or than custom and worldly interest, and I shall be in a great measure out of doubt to thy closing in with the truths herein held forth.

1. That the matters of Almighty God, and of man's immortal soul, are things of the greatest concernment in the world, is a truth readily acknowledged by all; and yet there is no one truth more contradicted by the constant course of most men. And their course in relation to the Sabbath is a convincing instance of this; for although God's honor and man's welfare are very much engaged therein, yet many in opinion, and more in their wicked practices, do oppose the right observation thereof as holy to the Lord.

God's concernment therein may many ways be made manifest, for this is one of the ten commandments, charged by the Creator of heaven and earth upon man, to remember the Sabbath day to keep it

holy; and the engrossing of this charge, God did not leave to any man, but he wrote it with his finger. Deut. 9: 10. Also to intimate that his intention was to perpetuate this with the other precepts of the Decalogue in the morality thereof, the Lord himself imprinted it, not upon paper, but upon tables of stone. Exodus 31: 18. Yea, when the first tables of stone were broken, God gave express order unto Moses to have other tables like to the former prepared, and wrote thereon the same words the second time. Exodus 34: 1, 4, 28. As the Lord delighted in the first institution of the Sabbath, so he accounts himself honored by its sanctification; yea, he taketh it as a title of honor to be called the Lord of the Sabbath, whereas this is his complaint and charge against them who are regardless of his Sabbath, "*I am profaned amongst them.*" Ezek. 22: 26.

Man's obligations to keep the Sabbath would neither be judged few nor weak, if principles of sacred self-love might prevail; for the Sabbath is given, not as a task, but as a privilege, to God's people, to be a pledge of their interest in God, and a confirmation of their hope of their further sanctification, as also of their everlasting sabbatism or rest after their wearisome wanderings in this world, and for the sweetening of this wilderness way unto the heavenly Canaan. The Lord hath provided for them the Sabbath for their spiritual feasting every week, in which respect he commandeth us to call it and to observe it as a day of delight. Isaiah 58: 13. Therefore should we observe it with holy tenderness, as Solomon counseleth every one to keep God's law as the apple of his eye. Prov. 7: 2.

Upon the first consideration, we may condemn the profaners of the Sabbath as guilty of sacrilege,

for it is the Sabbath of the Lord, and the Lord's day. Isaiah 58: 13. That time is stolen from God himself which is spent otherwise than he alloweth; and how sad this sacrilege and theft are, you may find unfolded in the following treatise. And observe that this sin against God in Sabbath abuse is abominable and inexcusable, because you are charged only with one day every week to be kept holy unto the Lord. I remember that Moses maketh mention of this as an act of God's great indulgence towards men, that having written the ten commandments he added no more. Deut. 5: 22. The ceremonial laws that were to be abrogated by Christ, were all written by Moses; but this of the Sabbath, with the other nine, were written by God himself—were put into the ark where no ceremonial law was put, to show that they should be the perpetual rules of his church; and should not we with obedient submission acknowledge the same?

Upon the second consideration, men may without uncharitableness be censured as inexcusably regardless of their own souls' good, both in regard of grace and comfort here and hereafter, who disrespect the Sabbath day, which is the market day for their souls, as a good man was wont to call it. The promises of blessings from God belong to the seventh day Sabbath in an especial manner, and not to the first day; and it must be allowed there is reason to believe, that had it always been observed, the authority of God herein would have awed men's minds to have lived a more holy life. Here I might take occasion to bewail bitterly England's woful declining, both in matters of doctrine and practice, concerning the Sabbath. The Lord threateningly complaineth of the priests in former times, because they hid their eyes from the

Sabbath. Ezek. 22: 26. The meaning of this complaint is judged to be, either more generally their disregard thereof, or more particularly their not taking notice when, and by whom, and how profaned, that they might by reproof seek redress. This I mention that ministers may mind their duties in this regard more; for, alas! how apt are men, even ministers among others, to swim down the tide with them that bear rule, as appears in the pulpit and the press, and to decry the morality and exact observation of the Lord's Sabbath enjoined in the fourth commandment.

God from the beginning did ordain the seventh day for religious duties a holy Sabbath, as first sanctified; and afterwards he retained the consecration of it to Adam in Paradise, and the promulgation of it to Moses on the Mount. God did establish the seventh day for the Sabbath, (Gen. 2: 2, 3,) "*And God blessed the seventh day and sanctified it.*" And as God appointed Adam his work on the six days to dress the ground, so God provided him a Sabbath the seventh day for holy rest. The ground, indeed, did not then as now need tillage, but the first man must be an example or pattern to posterity; neither did Adam need rest by reason of any bodily weariness in innocence, but God would have him fully and wholly to set himself on the seventh day to serve him, and in a holy communion, then more immediately to meet his Maker, which might be unto him a heaven in Paradise. This Sabbath for his soul's solace was the sweetest flower in all his garden; this seventh day God had blessed, and man was bound to keep it holy. As there was a special tree whereof Adam might not eat, so there was a special time that Adam might not break. Though he should live without sin, yet he must not live without the Sabbath.

God did publish his Sabbath more plainly to his people upon Mount Sinai. Exodus 20: 8, 9. "*Remember the Sabbath day to keep it holy;*" which words as they concern the seventh day, so they seem to look toward it in a two-fold respect, both backward and forward. *Backward*, to the Sabbath as a day already instituted. God in mercy hath made it holy, and men should remember to keep it holy. Some Popish writers say, there was no Sabbath set time before the Lord proclaimed his law upon Mount Sinai, but all the most orthodox say otherwise; besides that in Genesis as before cited, we see by Exodus 16 that it was an appointed day before. *Forward*, as directing to the Sabbath's further continuance, a day that must be remaining. Some would make the fourth commandment to be a mere transient ceremony, to live and die with the Jewish church. But if they grant that the other nine are moral and perpetual, then this must be, for it is comprised among them, and is set in the middle of them, as the very heart of the whole, as if the Sabbath were the center in which all the lines of God's law meet.

As St. Paul said of himself considered with the other apostles, (2 Cor. 11: 22, 23,) "Are they Hebrews, so am I; are they Israelites, so am I; are they the seed of Abraham, so am I; are they the ministers of Christ, I am more, in labors more abundant, in prisons more frequent,"—so may the Sabbath precept say of itself in respect of the other nine commandments—Were they written with the finger of God in stone, so was I; were they put into the ark safely to be preserved, so was I; in reasons more urgent, in circumstances more abundant, with more particulars pressing practice than any of the other precepts. The whole Decalogue or holy law of God was delivered in thunder, and the

loudest and largest clap seemed to lie upon the fourth commandment, with a remembrance to keep it holy; as if at this the trumpet gave the largest sound, to set it forth, and to settle it fast.* So we see, as Mr. Goodwin says, God hath for his service the seventh day from the creation, and so to continue to the end of the world.

That our Saviour should have the seventh day for the Sabbath of holy rest and religious labor, as relating to him, suits with Scripture, and argues with grounds of reason; for Christ wrought as God the Father did, and the same works have been done by Christ the Son as were done by the Father. John 5: 19. "Jesus answered, Verily, verily, I say unto you, the Son does nothing of himself, but what he sees the Father do; for whatsoever things he doth, the same doeth the Son likewise." Did God the Father bless and sanctify the seventh day for his service, and shall not the Son do the same? Is it not the seventh day which the Son hath sanctified? As God the Father rested from his works, so hath Christ the Son from his. Heb. 4: 10.† Therefore Christ is to have the seventh day of rest as well as God the Father. Other times the Lord allows men for their ordinary affairs, but this day he reserves as his proper and peculiar portion.

Christ is said to be Lord of the Sabbath; and if Christ be Lord of the Sabbath day, then the

* If the writer means to say, that the fourth commandment is of more importance than either of the other nine, we cannot be responsible for the sentiment. We believe that all the commandments of the Lord are of infinite importance, and "every one of his righteous judgments endureth forever."

†The writer misapplies this passage. The reference is not to Christ, but to the believer, and the meaning is perfectly well explained by Rev. 14: 13.

seventh day is the Lord's, (Mark 2: 28,) and not the first day of the week. And after Christ's baptism by John, (Mark 1: 9,) "Jesus came into Galilee preaching the Gospel of the kingdom of God, saying, Repent ye and believe the Gospel." "Then he called Simon and Andrew, James and John, and they followed him;" (verses 16—20,) "and they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue and taught the people." Verse 21. The Sabbath was made for man, for his spiritual and eternal good. Mark 2: 27. "Jesus came into his own country, and his disciples followed him; and when the Sabbath day was come he began to preach in the synagogue," (Mark 6: 1, 2,) which also proves the Sabbath made for the spiritual use of man. Luke 4: 15, 16. "After being tempted, Jesus returned in the power of the spirit into Galilee, and taught in their synagogue; and he came to Nazareth, where he had been brought up, and *as his custom was*, he went into the synagogue on the Sabbath day, and stood up to read, and preached the Gospel," (verses 17—31,) and then he came down to Capernaum, and taught them on the Sabbath day. Besides divers other places in the Scriptures, which prove that the Sabbath was made for the spiritual good of man. So I think we have enough to prove that our Lord Jesus Christ kept the seventh day for the Sabbath during his life, and that perfectly, for he was a lamb without spot or blemish. 1 Peter 1: 19. As farther proof that the Sabbath was made holy for the spiritual good of man, Christ bids his disciples pray, that their flight be not on the Sabbath day; which flight was about forty years after Christ's death; and if the seventh day was to be kept forty years after Christ's death, to be sure it is to be kept for the

Sabbath still. This appears, also, because Christ, who received from his Father the whole will of God, and was faithful as a Son in declaring all the things commanded him, hath not commanded us, nor given us the least ground or reason to believe we ought to keep the first day for the Sabbath; for Christ said to his disciples, after his resurrection, "Go disciple all nations, teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. Therefore, seeing they commanded not the nations to keep the first day for the Sabbath, Christ never taught them that doctrine, nor enjoined them to do it. Christ saith, (Luke 16: 17,) "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Which, one would think, are strong words of authority in this case; and as heaven and earth are not passed away, so not one tittle of the law does yet fail. Surely this might prove the seventh day to be the Sabbath; and if ye will not believe the Scripture, neither would ye be persuaded though one rose from the dead. Luke 16: 31.

The apostle doth carefully admonish us by Israel's sad example, who were charged with despising God's statutes and judgments in general; but the particular sin for which they were destroyed in the wilderness was Sabbath-breaking, (Ezek. 20: 13,) and for which they were carried to Babylon seventy years captives. Neh. 13: 17, 18. Therefore, saith the apostle, "Let us take heed, lest any of us fall after the same example of unbelief, or disobedience. Heb. 3: 12, 4: 11. That the apostles did own the Sabbath observation as a great virtue, and admonish Christians to beware of the breach of it as a most provoking sin, is evident from the argument of James, that the Sabbath-breaker is equally condemned with the blas-

phemer or any other sinner. James 2: 7. For he that said, Thou shalt not blaspheme the name of the Lord thy God, said also, The seventh day is the Sabbath of the Lord thy God. Now if thou blaspheme not his name, yet if thou profane his holy Sabbath, thou art become a transgressor of the law; so speak ye and so do as they that shall be judged by the law.

1. Paul and his company went into the synagogue at Antioch on the Sabbath day. Acts 13: 14—16. And after the reading of the law and the prophets, St. Paul stood up and preached Christ to them, (verses 16—41,) and the Gentiles besought Paul that these words might be preached to them the next Sabbath; not the next morning, upon the first day of the week, but the next Sabbath. Verse 42. And it is certain that Paul kept the seventh day for the Sabbath, and preached to Jews and Gentiles, not upon the first day of the week, but upon the seventh day. And we have the like in Acts 13: 44. "The next Sabbath day," not the next morning, "came almost the whole city together to hear the word of God," and divers Gentiles were converted unto God on that Sabbath day, (verse 48,) and the word of God was published throughout all the region, (verse 44,) and the disciples were filled with joy, and with the Holy Spirit. Verse 52. And is not this a desirable frame? And do not all these prove that the Sabbath was made for the spiritual good of man?

2. In Iconium, Paul and Barnabas went both of them together into the synagogue of the Jews, and so spake that a great multitude both of Jews and also of the Greeks believed, (Acts 14: 3,) and the Lord gave testimony to the word of his grace, by signs and wonders done by them.

3. And at Philippi, Paul and Timothy, on the

Sabbath day, went out of the city by a river side where prayer was wont to be made, and they spoke to the women which resorted thither, where Lydia was converted, whose heart the Lord opened that she attended unto the things which were spoken by Paul, and was baptized and her household. Acts 16: 1, 3, 13, 15. Which Scriptures, and many others, do show and prove that the Sabbath was not altered to the first day, but did continue after Christ's ascension, and was observed both by Jews and Gentiles.

4. St. Paul at Thessalonica, where was a synagogue of the Jews, (Acts 17: 1, 2,) *as his manner was*, and as Christ's manner was, (Luke 4: 16,) went to them, and three Sabbath days reasoned with them out of the Scriptures, alledging that Christ must needs have suffered and risen again from the dead; and some of them believed, and joined in company with Paul and Silas; also of the Grecians that feared God a great multitude, and of the chief women not a few, were converted to Christ upon the Sabbath day. So the law for keeping holy the seventh day for the Sabbath was not then passed away, which was fifty years or more after Christ's resurrection, as history gives us account.

5. And at Corinth, (Acts 18: 1, 5, 19,) Paul reasoned, (that is preached,) in their synagogues every Sabbath day, and persuaded the Jews and the Greeks. And what greater, and what stronger, and clearer evidence and proof for the seventh day to be the Sabbath can men desire, than these plain Scriptures, which shew that it was at the first instituted, blessed and made holy, and through the Old and New Testaments used for the conversion and the eternal good of men?

6. St. Paul saith positively, (Acts 20: 20, 26, 27,)

that he had not shunned to declare to the saints all the counsel of God, and how he kept back nothing that was profitable for them, but had shewed them all things. And now I challenge Mr. Ward, or any other man in the world, to show that Paul ever made known or shewed them this thing, viz: that it is their duty to keep the first day of the week for the Sabbath. Therefore I infer that this is none of the counsel of God, nor profitable to believers, nor has God made one promise to the keepers of it. I argue thus: 1. Paul declared all the counsel of God; but Paul did not declare the first day of the week to be the Sabbath; *ergo*, this is none of the counsel of God. 2. If he had declared the first day to be the Sabbath, or made it known to the saints to be the counsel of God, some one man or other can show us the place where it is written, but no man can show us the place where it is written in the Scriptures that Paul declared or made known to the saints that the first day for the Sabbath was the counsel of God; *ergo*, it is none of the counsel of God, for God never spoke one word concerning it.

Upon the whole, it is not *a* seventh day, but *the* seventh day Sabbath, which was observed by the Lord, and by Adam, (Gen. 2: 3,) and afterwards by the patriarchs, and by Moses and the Israelites in the wilderness where they had manna, and at Mount Sinai, and at Mount Zion in Jerusalem, and to the end of the Old Testament, to whom he gave it as a sign and as an everlasting covenant. Moreover, not *a* seventh day, but *the* seventh day, for the Sabbath was observed by Christ during his life perfectly and constantly, which proves it not forgotten nor altered. And not *a* seventh, as Mr. Ward says, but *the* seventh day for the Sabbath, was observed by Christ's disciples, inspired by the Holy Spirit, after

his resurrection and ascension, which also proves it not forgotten nor altered then as I have made it appear. So much in this respect there is in an apostolic precedent, in my judgment; for what was the practice of one church, as a true church, was the duty and practice of every church. Therefore believers ought not to observe the first day for the Sabbath, because the churches observed in religious duties and worship the seventh day for the Sabbath, and not the first day of the week; and we are not required to keep two days in every week in God's solemn worship, because the law of God written in the hearts of believers doth not teach them to observe the first day for the Sabbath. "The Holy Spirit of truth," saith Christ our Lord, "shall receive of mine, and show it unto you." Again, he saith, "The spirit of truth shall guide you into all truth." John 16: 13, 14. But the spirit of truth never guided any man into the observation of the first day for the Sabbath, but the spirit of error hath.

If the words which God spake may be taken for evident proof, then the holy Scriptures do evidently prove the seventh day to be the Sabbath of the Lord; but the words which God speaks may be taken for evident proof; *ergo*, the holy Scriptures do evidently prove the seventh day of the week to be the Sabbath of the Lord, as you may find in Exodus 20: 9, 10. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." And we read, "*God spake all these words.*" So here you have the plain word of God himself; and if his own word will not pass for proof, I do not know where you will have a better evidence for any matter that is believed in the world.

It is our duty to believe and honor God, who hath given being to us. We owe ourselves and all

we have unto him, and therefore of right whatsoever he commands us we should do. There is no truth but is excellent, for all truth is from God, from whom is nothing but truth, and it is all men's duty to acquaint themselves therewith, and be obedient. It is not only duty but privilege; for whatsoever God hath commanded is for our good, though few men act as if they believed it were true.

I am sensible that I am upon a great disadvantage in what I have here said concerning the Sabbath, because the far greater number of zealous professors are so possessed with ill-will to this doctrine, that they will hardly be willing to read, much less consider, what is offered of this kind for their good. The zealous Jews were not more prejudiced against our Saviour than many professors are against this doctrine of the Sabbath; but know that it is commendable and honorable for persons professing godliness, to compare what they read in the holy Scriptures and hear, as the Bereans did, who hereupon rendered themselves more noble than those of Thessalonica. Acts 17: 11. Truth is so worthy a jewel, that wise Solomon doth counsel us to buy it, whatever it cost. Prov. 23: 23. And this truth now in controversy is of great concernment, rightly to understand which day we should keep for the Sabbath. There is no truth so small but is worthy to be known, no duty so inconsiderable as to render obedience unnecessary or indifferent. Remember Lot's wife, who for looking back was turned into a pillar of salt. Gen. 19: 26. Nadab and Abihu were smitten with fire from heaven for offering strange fire. Lev. 10: 2. Achan destroyed for saving of the spoils against God's command. Joshua 7: 20, 21. King Saul threatened with the loss of his kingdom for being disobedient to God's command, "for rebellion is as

the sin of witchcraft, and stubbornness is as iniquity and idolatry; because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Samuel 15: 23. And the men of Bethshemesh, for looking into the ark of the Lord, "even he smote of the people above fifty thousand." 1 Samuel 6: 19. Uzzah slain for touching the ark of the Lord. 1 Chron. 13: 10. And the young man's salvation rendered improbable for not parting with his possessions when commanded by Christ. Matt. 19: 21. Ananias and his wife for telling a lie were struck with death. Acts 5: 5. These by many are thought but small sins; yet divine judgments attended these sinners, and it is but just that they who will not obey in little things should be denied a great reward.

Objection. We see no such punishments in our days upon persons profaning the Sabbath.

Answer. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." Ecc. 8: 11. Though God does not punish persons for polluting his Sabbath, yet in that he leaves them for this unto other sins, their case is worse. Too many such are manifest. From men who on the Sabbath day do not regard God's assisting grace to help them in good, God on the week days withholds his restraining grace that might keep them from evil, even sin, the worst of evils.

1. It is a punishment that God does not punish them. Hosea 4: 14, 19. "I will not punish your daughters when they commit whoredom, nor your wives when they commit adultery. Ephraim is joined to idols, let him alone." A dreadful judgment! therefore hear, fear and obey God's commands. When he does not punish persons for

polluting and neglecting his Sabbath, this is a sore punishment; yea, it is a notable punishment, says a learned writer, and a dreadful revenge, when God seems to indulge, and as it were overlook, sinful men. As God shows love in correcting, so he shows wrath when he does not correct. It was mercy to me, may some man say, that I was chastised. *It was good for me*, says David, *that I was afflicted*. So every wicked one shall one day say, It was ill for me that I was not afflicted; it was a judgment to me that God did not correct me; the less smart on earth, the more pain in hell. It is a terrible punishment upon some Sabbath-breakers, to break the Sabbath, and yet to pass unpunished.

2. God sends sad judgments for this which men do not see; for as a judge he smites them with blindness of mind, and hardness of heart, and threatens to make the earth as brass, and the heavens as iron. Lev. 26: 19. Iron hearts are worse than iron heavens. Yea, God for sins against his Sabbath gives men up to follow their own fancies, and eagerly to pursue their own seducements. "Because they despised my statutes, and polluted my Sabbath, I gave them statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts." Ezek. 20: 24, 25. Under such punishments people perish and perceive it not.

3. Though God does not appear presently to punish such men, yet he will appear ere long. God is fitting himself to be sure to inflict punishments upon such as defile his holy day; for as he is the Lord of the Sabbath, so he is Lord of hosts. He that is the Lord of this day hath many hosts at his command, wherewith he is ready to give battle to all the breakers of his blessed Sabbath. Josephus, speaking of the battle in Judges 5th, wherein God

fought against Sisera with an host of men, an host of stars, an host of storms, an host of rain, hail and winds, says, “There fell such a sudden and terrible tempest, beating full on the faces of the Canaanites, as took away their sight, and benumbed their hands, that they could not hold their shields nor fling their darts; but beat so on the backs of the Israelites as emboldened them the more.” God indeed does not immediately make war with men that misuse his Sabbath, but he hath his forces ready to fight them; his armies are mustered, and ready to march; all his weapons of war are prepared. God hath such days drawing near, when he will certainly proceed against Sabbath sinners.

Question. But why may not the first day serve for the Sabbath as well as the seventh, being that it is the law of the land? Is there any more virtue in the seventh than in the first?

Answer. 1. The first day will not serve, because it is not the day God hath appointed. Naaman the leper did think the waters of Damascus to be of the same virtue with the waters of Israel, or better. “*May I not wash in them and be clean?*” 2 Kings 5: 12. God had appointed him to wash in Jordan, not that there was more virtue in that water, but God did appoint him to wash in Jordan, and he did wash and was clean. Washing in *Jordan* was a necessary part of God’s appointment. So God hath appointed us to keep the seventh day for the Sabbath; the *seventh* day, and not the first, is likewise a necessary part of God’s appointment.

2. The first day may not serve, because thereby the end of the commandment is lost, since God blessed and sanctified the seventh day for his own worship and service, and not the first day.

3. The first day may not serve for the Sabbath, because we should keep the commandments as they were given. The seventh day God commands us to keep holy, and in it we should not do any work.

4. The first day will not serve, because God is a jealous God, and stands upon small things in matters of his commands. It is likely that Nadab and Abihu thought that if they put fire in the censer it might serve, though it were not fire from the altar; but God calls it strange fire, and therefore he burns them with fire. Lev. 10: 2. And Moses adds, "This is what God hath said, I will be sanctified in them that draw nigh unto me, and before all the people I will be glorified." God bade Moses speak to the rock, but Moses instead thereof smote the rock, and therefore he died and could not go into the land of Canaan. Numbers 20: 8, 11, 12. Now all these things happened unto them for examples, and they are written for our admonition, that we should not break God's commandments.

5. The first day may not serve for a Sabbath, because it is high presumption to change God's commands. Is not God wise enough to appoint his own time of worship, and how it shall be performed? "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant." Isaiah 24: 5.

If then, in Church and State, we would have things go well, and do desire such men to be settled as may govern for God, let us see to the sanctification of the Sabbath. God makes breaches in men's government, when they make breaches in his commandments. The way to keep good government whole, is to keep God's Sabbath holy; yea, this

will bring an obedient respect to governors that are good. People that profane and pollute God's Sabbath will contemn and reject good rules. That is a sad case in Lamentations 2: 6, "He hath destroyed his place of the assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest." The Lord then, as a testimony of his terrible displeasure, did suffer such to be despised. Where Sabbaths are not remembered, there superiors are not regarded. None so soon give to Cæsar the things that are Cæsar's as they who first give to God the things that are God's. Remarkable is God's method in the ten commandments; first remember the Sabbath, and next honor thy father; whether he be a natural, civil, or spiritual father, the way to honor the father is first to remember the Sabbath. No marvel if such as make little of the fourth commandment, make nothing of the fifth; indeed none will make more of the fifth commandment, than they that make most of the fourth. We shall find it clear, that such as most embrace God's commandments, will best obey good governors.

Reader, whoever thou art, that desirest to know the truth as it is in Jesus Christ, this know, that it was pure love to the Lord and thee, that drew forth these lines from me; and I can assure thee, that it hath cost me much labor of love to bring it forth to public view. It hath been near strangling in the birth once and again; and had there not been some appearance of the hand of the Holy One of Israel in the managing of it, it had not seen the light, but had been abortive; which hath abundantly satisfied me that there is a blessing in it.

And as to the work itself, all may perceive that I

have taken no small pains, according to my small ability, in searching not only into God's Word, but also into the works and labors of many pious and learned authors; and I have cited many passages out of their writings, thinking their words might do more good with some persons than anything I myself might say, since their learning and abilities far exceed mine.

Reader, let me entreat thee to lay to heart these few things, and labor to answer not my will only, but the will of God herein.

First, discover so much of a Christ-like spirit, as not to be rash in censuring, which is the great evil of the day, but try all things by the Scriptures of truth, and hold fast that which is good.

The second thing which I would desire of thee, is to beware of conceiting highly of thine own attainments in the things of God. Consider that passage of Paul, "If any man think he knoweth any thing, he knoweth nothing yet as he ought to know." 1 Cor. 8: 2.

Thirdly, be very wary how thou dost dally or play with those glimmerings of light which God hath given thee, or may give thee, in this or any other truth. It is to be feared that God may again take up the complaint he made of the priests of old, touching many of his professing people in this our day, "*They have hid their eyes from my Sabbath, and I am profaned amongst them.*" Ezek. 22: 26. But God is still raising up one and another to plead his cause herein, and it will be dreadful for those who, having had Sabbath light and means communicated unto them in a full cup, yea, running over, yet have remained as in a dry and thirsty land, where no such waters have been.

Fourthly, let me entreat this of thee, that thou wouldest cry mightily to the Father of spirits, to en-

lighten the eyes of thine understanding, that thou mayest see the wonderful things of his law; then the seventh day for the Sabbath will not be so strange as it is true.

And, lastly, beware of esteeming or disesteeming this pure and profitable truth, or any other whatsoever, according to the sufficiency or deficiency of its advocates, lest your faith stand in the wisdom of men, and not in the power of God. This hath been the way of the old adversary in all ages, to cast odiums to blemish the persons pleading the truth, that thereby he might hinder truth in its progress. This is well known to the saints.

Though you may be reproached and persecuted by the dragon and his followers for your subjection to the Lord in this truth of his, as we have been, yet are we to follow the Lamb whithersoever he goeth; for if, when we have once set our hands to the Lord's plough, we should look back, we shall be found unfit for the kingdom of God; but if we suffer with Christ, we shall also reign with him; if we deny him, he will deny us. "It is good," saith Paul, "to be zealously affected always in a good thing." And he saith also, "That the law is holy, and the commandment holy, just and good." Therefore are we zealous for it. Zeal is the life of religion. A Laodicean spirit the Lord approves not of, he having said that such as are luke-warm professors he will spue out of his mouth—a dreadful judgment.

Reader, I pray God to open thine eyes, that thou mayest behold the wonderful things of God's law, and that thou mayest think on thy ways, and turn thy feet unto his testimonies, for the idols shall be utterly abolished, and they shall be all confounded that are worshipers of graven images, and that turn the truth of God into a lie, and who worship

and serve creatures, forsaking the Creator, who is God blessed forever. And such are the commandments and doctrines of men, with the defenders and adorers thereof, that are set up in opposition to God's holy and righteous law, that the Lord will say to such one day, "*Who hath required these things at your hands?*"—and as our Lord Jesus Christ said, "*In vain do ye worship me, teaching for doctrines the commandments of men.*" It was part of the sin of Jeroboam, who made Israel to sin, that when he had apostatized from the pure worship of God, he ordained a feast like to that which God ordained in Judah, and set apart also a time for worship, even to sacrifice to the calves which he had made. But the spirit of God leaves it upon record, as a brand-mark of infamy upon him, and tells us, that it was the device of his own wicked heart. And it is sadly to be lamented, how many professors do at this day, like Israel of old, willingly walk after the commandments of men, and take all for truth that is taught them by their leaders, without comparing it with the law and testimony, and searching the Scriptures like those noble Bereans, to see whether those things are so or not. And that the Lord the God of blessings may bless what is here written to his people for their good, is the prayer of him who doth subscribe himself your servant for the truth's sake, and for your soul's sake,

GEORGE CARLOW.

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One mode of doing good in our life, and after our death, may be by printing good books, consonant to the holy Scriptures, and leaving them behind us in the world, for the benefit of our posterity. We leave them as it were in our stead, to speak and instruct when we are dead, as a living testimony to give counsel and information to all that will peruse and consider the matter contained in them, wherein they shall find the same truth asserted which we have practiced, and the same faith confirmed and vindicated which we have professed, with errors discovered and opposed, and the true constitution of a gospel church declared and published, according to the true pattern, both for doctrine and discipline, and the first principles restored to their primitive institution, and much good counsel and direction, in order to the honoring and adorning the true profession by a holy life and good conversation.

Objection. There are but few that can indite and write books to live and speak when they are dead.

Answer. Although they cannot write books, yet they can purchase and disperse them; and what they gain by reading them to their understanding, they may take occasion to impart the same to others for their instruction. Although they are not the chief instruments, yet they are good seconds, and necessary assistants to encourage the author in his gospel labors, prosecuting the same cause, promoting the same good things, like joint partners and fellow-helpers in their respective places in the

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public and general cause of the gospel of the blessed Jesus, in order to the enlightening and converting of poor souls. To take it in an evil sense, as we used to say, a receiver is as bad as a thief; and in a good sense, by the same rule, a disperser is the same with the author in nature though not in measure. And although they are not writers and printers, yet they are good instructors and dispersers of the same principles, aiming at the same end, designing the same interest, even the interest of our Lord Jesus Christ. This is another way and means in which, although the author should be dead, yet his sermons and writings may live, speak, and do good. To conclude this particular, we have cause to be thankful to Almighty God, for his singular providence in qualifying his servants with abilities, and providing such seasonable opportunities, and also giving them hearts to do good in their lives, and also to endeavor still to do good after they are laid down to sleep in their graves; such zealous professors will be approved for faithful stewards, and commended for loyal subjects, for their diligent using and well improving their Master's goods, and as trusty servants shall be well recompensed, and fully and eternally rewarded.

DEFENSE OF THE SABBATH.

MR. WARD—

I have heard you expound the eighth, ninth, tenth, and eleventh verses of the twentieth chapter of Exodus, and have considered your expositions; and after waiting upon the Lord, I have found my heart engaged to make some observations for the sake of those who are ignorant, and weak in the faith, and for your own sake. For it may be, God will bring you to repentance for the abuse of his holy Sabbath. You have made the fourth commandment of none effect by your tradition, like the Scribes and Pharisees; for the sense, to the Jews, was *the* seventh day; to the Gentiles, you say it is *a* seventh day, or the first day, or one day in the week, just what you please to make it. But this is not to learn of Christ and his apostles how to expound the Scriptures. Never was any of God's ten commandments so wrested and abused in exposition, as the fourth commandment is; for the fourth commandment enjoins a day definite, fixed, and certain, which day is the seventh day, which Moses and the prophets taught the church of Israel. But the fourth commandment doth no where enjoin a time, or a day uncertain and indefinite. If it doth, show me in what part of the commandment. Wherefore, this is to make nothing of something,

and to make God's commandment that whereof there is not a word in the text. You reject God's time expressed, and by a false gloss of your exposition, you crowd into the text your own device of a time; you put out what God commanded, and put in what God commanded not. Herein you are like those wicked priests in Malachi 2: 8, "Ye are gone out of the way, ye have caused many to stumble at the law, saith the Lord;" that is, by their false exposition of it.

I marvel why you and others had rather have a time of man's appointment than God's; and if the law of nature teaches us to set apart some time, as you say, for the service of God, can the light of nature, unless it is revealed by the Scriptures, tell us which is God's time? I think the light of Scripture should rather determine what is moral and what not, than the blind light of nature. But men that love not all God's ordinances as well as some, set their wits on work to devise any thing to overthrow the ancient ordinance of God's Sabbath. But how dwelleth the love of God in you, to fight against God and his law in the fourth commandment?

CHAPTER I.

The notion that the Sabbath requires simply one seventh part of time to be dedicated to the Lord, confuted.

When we alledge the fourth commandment for the Sabbath, they say the fourth commandment may be translated *a* Sabbath, and *a* seventh day. By *a* Sabbath is meant any one day of the seven, indefinite—uncertain which day—one as well as another. By *the* Sabbath is meant the seventh and last day of the week only.

Confutation I.—This new translation of *a* Sabbath and *a* seventh day, is contrary to the Hebrew tongue, and to the skill of all our learned English translators; for in our Bibles they translate it *the* Sabbath, and *the* seventh day, as you read in Exodus 20: 8—11.

Secondly—Moses and the prophets kept the seventh-day Sabbath for thousands of years by the fourth commandment, as a time certain, not uncertain; therefore the fourth commandment must be expounded of *the* Sabbath and *the* seventh day, not of *a* Sabbath and *a* seventh day, unless you think Moses and the prophets understood not the Hebrew tongue and the commandment. The sense of Scripture changeth not with the times. If the fourth commandment was in Moses' and the prophets' times understood to require *the* seventh day, it must have the same sense and exposition to the world's end. But Mr. Ward, and others in our day, have found out new expositions; as *some* time, and *a* time, and *any* time, save God's time.

Thirdly—The word *seventh* is an ordinal number; it puts things in order; it notes not any one thing of the seven, uncertain which, but the last of the

seven in order, as you may see in these ordinal numbers ending with *th*; as the fourth or fifth day of the month, or year; as the sixth or seventh year of the king's reign. So the seventh day for the Sabbath is not any one of the seven, but the last day of the seven in order. There is but one first day of the week in Scripture, which you call *Sunday*; wherefore count onward and you shall find the day you call *Saturday* to be the seventh day. So there can be but one seventh day in Scripture account; and being but one, it must be not *a* seventh, but *the* seventh.

Mr. Ward says that the seventh day was not commanded by the fourth commandment, but one day of seven, in the original, or a seventh part of time. It is very strange with what conscience some men pretending to learning can thus abuse the simple. May not Jesuits take the like liberty in other cases? If the translation be not as it ought to be, why do they not move for amendment? Or why is it not corrected in the margin, as many other places of Scripture are? But others, however, who know the Hebrew as well as Mr. Ward, do affirm the contrary; and say the words in the Hebrew are *Hashabath*, the Sabbath, and *Hashebigni*, the seventh. Now the particle *Ha*, prefixed in both words, is a note of demonstration, signifying *the* or *this* certain thing, not *a* or *any* thing, uncertain which or what, unless it be when the particle *Ha* hath no sense. So saith Mr. Ainsworth on Genesis 1; and so saith Mr. Robertson in his Hebrew Grammar.

Not only the seventh day emphatically is expressed to be the Sabbath, both in the Hebrew and English, but that day is pointed out by the reason urged in the commandment, viz., "That in six days God made heaven and earth, and rested the seventh day"—not *a* seventh day; it was *the* seventh day

on which God rested, and therefore it is the seventh day that he here commands in Exodus 20. For it is the same day of the week that he commanded, on which God rested; and the argument of the text were very incogent to carry it otherwise, viz., that because God rested *the* seventh day, therefore you must rest *a* seventh day.

The day here commanded as the Sabbath day was known to Israel before this, as Ex. 16 witnesseth; and that day was known to be the seventh day, and so called. It was that same day which Israel kept before, and that was the seventh day; therefore the seventh day was here commanded. And where shall we find a better account of it than in Gen. 2, which declares it was the seventh day. If it were a seventh of man's naming as he pleased, then any day would answer the end of the commandment, and so it would command no certain seventh day. Wherefore the man that gathered sticks on the seventh day, had he known of this evasion, might have escaped death by claiming to regard another day, and calling it a seventh.

Mr. Ward says it was not the seventh day in order of the creation that was commanded unto Israel, but the seventh day after six days raining of manna. Ex. 16.

I answer, that the text is pressed to serve this fancy! In the first place, it does not so much as suggest that the manna rained just six days before that seventh or Sabbath day afterward spoken of; and therefore I deny that any text of Scripture will prove, that the seventh day from the beginning of manna to rain was made or appointed for the Sabbath. But suppose it were so, yet how doth it appear that it was not the seventh day in order from the creation? If that can be made out, what does this make against the seventh-day Sabbath, unless

it can be proved that it was made the Sabbath to Israel, not because God rested on it, but because the manna rained six days before?—a task, I believe, too difficult ever to be performed by Mr. Ward.

2dly. Suppose the manna to have begun to rain on the first day of the week in the order of creation, and to have ceased the seventh, then the Sabbath there appointed was that on which God rested, and which he had blessed or made a sanctified day; and on the same ground that he did so bless the seventh day, he commanded it to Israel, (Ex. 20,) viz., because that in it he rested from all his works. But there is not one word of the raining of manna as the ground thereof. And if the raining of manna had been the foundation of it, and it had not been the seventh in order of the creation, with what right or propriety is that reason of God's working and resting, inserted in the commandment, alledged, while the raining of manna, the conceived proper occasion, is wholly omitted? But I conclude it is much more becoming men professing godliness to call that day the seventh which God called so, (Gen. 2,) and that the Sabbath which he sanctified and commanded, than to forsake the word of truth to adhere to unheard-of notions, and things which neither Scripture nor right reason will warrant—to speak of one Sabbath at the creation of the world, another in Ex. 16, and another at the resurrection of Christ, by which notion Mr. Ward would make three Sabbaths, if I mistake not.

3dly. The seventh day in Gen. 2: 3, is that first seventh day on which God rested, and not another seventh day, which should be 2450 years after, when the law should be given at Mount Sinai; for, the conjunction will not admit of such a distinction or division of the day in the third verse from the

seventh day in the second verse, to make them to be put asunder as far as the creation was from the promulgation of the law on Mount Sinai, two thousand four hundred and fifty years.

4thly. The reason that is annexed in Gen. 2: 3, tieth us to that first seventh day on which God rested, and not to another seventh day to come after; for if the seventh day be understood of any other seventh day than that on which he rested immediately after six days work, that reason cannot be good. To this first seventh day God hath reference in Ex. 20: 11, and to no other seventh day; therefore must the words be understood of the first seventh day. The Lord, also, in the promulgation of the law, doth fetch from Genesis the origin of the Sabbath, laying it as the ground of the precept to keep it holy in Ex. 20: 11.

It is worth our observation, that their keeping of the Sabbath is not urged from the commandment lately given in the decalogue, but from the first seventh day's rest and refreshment after God's six days work, as you may read in Ex. 31: 15—17.

Moses, in Ex. 16: 26, maketh mention of six days, and calls the seventh day the Sabbath, telling them that God had given them *the Sabbath*—speaking of it as a time before established; for as *six* days were before, so also was there the *seventh* day, the Sabbath; and when some did break it, the Lord said, “How long refuse ye to keep my commandments and my laws?” He would not have said, *How long*, for the breach only of the first Sabbath, if they had not done so long before in their Egyptian slavery; therefore the seventh day was the Sabbath long before this time of gathering the manna.

St. Paul, also, speaking of a rest, or keeping of a Sabbath for the people of God, (Heb. 4: 9,) •

fetcheth from the original God's own rest on the seventh day, even from the creation.

The learned translators of our English Bible are also of this judgment, or at least they who have prefixed the contents to the second chapter of Genesis, in which are these words, "the first Sabbath."

Dr. Rivet on the fourth commandment quotes to this purpose the opinion of many famous Protestant divines—Luther, Zuinglius, Calvin, Peter Martyr, Bullinger, Zanchius, Urfinus, and others, to the number of thirty.

The keeping holy of the Sabbath day is called 'keeping God's law before the law at Sinai, (Ex. 16: 4,) for the law in this place is the keeping of the seventh day holy. For what law in all the 16th chapter was there else, by which God would try his people concerning the keeping thereof, but the keeping holy the Sabbath? The main scope of the chapter touching their manna, in gathering it the sixth day, in God's preserving it from worms and stinking, in God's not raining it on the seventh day, all tended to the keeping of the Sabbath to the Lord which is mentioned in verse 4.

Some went out to gather manna on that day, and the Lord rebuked the people for refusing of a long time to keep his commandments and laws, saying, How long refuse ye to keep my commandments and my laws? In which words we may observe these things—Firstly, that the people had commandments and laws before this time, and so before the giving of the law at Sinai. Secondly, that the laws and commandments were not men's, as the first-day Sabbath is, but God's; for he acknowledges them for his own, saying, "My commandments and my laws." Thirdly, in these words is comprehended the rest of the holy Sabbath to the Lord,

(of which he makes mention in the 23d, 25th, and 26th verses, before the reproof of the breach thereof in the 28th verse;) for some going out to gather manna on this day, he taxeth them with refusing to keep his commandments and laws, which he would not have done if the seventh day, an holy Sabbath, had been none of them. Fourthly, that these his commandments and laws they had known, and had not kept them for a long time before; for the true worship of God was corrupted by idolatry in their Egyptian slavery. For God saith, How long refuse ye to keep my laws?—understanding among them the commandment of the Sabbath, which being recorded among the commandments, it must needs be of a binding power.

If Mr. Ward asks me where we before this time find mention of any such commandments and laws? —I answer, in Gen. 26: 5, which Abraham kept, and also taught his household to keep. Gen. 18: 19. And if you would know how they learned them, the text there tells you that it was from God's voice, which voice Abraham obeyed; for God never suffered his people to live by the written law in man's nature, without his positive laws, after the fall. Yea, he gave positive laws to Adam before, in the state of innocence, even the ten commandments.

God himself, in publishing the law of the Sabbath in Ex. 20: 8, doth there, as Moses doth here in Gen. 2: 2, 3, couple together the same things, his finishing of his work in six days, with his resting on the seventh day, and then his blessing the Sabbath day and hallowing it; thus clearly verifying the truth of Moses' narration by his joining the things together, and then by speaking also of all these his acts as then done in the time perfectly past in the words “made,” “rested,” “bless-

ed and sanctified." Therefore Mr. Ward may see God himself, if he will see, teaching him to understand Moses plainly, and that without any anticipation or distinction of a new seventh-day Sabbath.

But concerning the seventh day, God's exemplary rest is not only mentioned by Moses, but God's blessing and sanctifying of the day; which was not for himself, but for man's good. Mark 2: 27. If so, then Adam must needs know thus much, else God's blessing and sanctifying the day for Adam and his posterity had been of none effect. Yea, on all hands, the words are acknowledged to be the words of an institution. Now every institution of God is made manifest without delay to them whom it concerneth; no instance can be given to the contrary. But I have proved the institution to have been upon God's rest, after the six days work; and therefore was it forthwith known unto Adam to be an institution of the Sabbath, for which cause he knew himself bound to observe it, as no doubt but he and the patriarchs did.

Now the words thus clearly opened, must needs prove the command for the Sabbath. Firstly, here is a Sabbath made, which Christ said was for man. Mark 2: 27. Secondly, here is God's own example for man's imitation, as is evident from Ex. 20, by God's urging his own example for resting on the seventh-day Sabbath. Thirdly, here are his words of institution, in that it is said, God "blessed it, and sanctified it;" that is, he ordained it to be an holy Sabbath unto the Lord, to be dedicated to his own service, as Moses informeth us, before the law was promulgated. Ex. 16: 23. Fourthly, and lastly, he confirmeth it with a reason in the end of the third verse of Gen. 2. Therefore it is the Lord's command for the seventh day to be his Sabbath, and to be kept holy of us, as this commandment also

teacheth and appointeth us to do; and not the first day, which the Lord never did command us to keep for a Sabbath weekly.

It is most clear, that God gave to holy men of old his laws to live by, his commandments and statutes, and that they observe them; so it is said of Abraham, the prime father of the faithful, who also was acquainted with God's commandments. Gen. 26: 5. The godly were followers of good things, walking in the commandments of God. Gen. 5: 22, and 6: 9. They were vexed at the sinful courses of men. 2 Peter 2: 8, 9. They preached against their impieties. Jude 14, 1 Peter 3: 20. And God threatened destruction to the wicked therefor. Gen. 6: 3, 7. And accordingly did destroy them. Gen. 7: 19. Now if God gave his laws, and reprobred sin, and punished sin, would he amongst these his laws, (the particulars whereof are not mentioned,) suffer his first institution, his blessed and sanctified seventh-day Sabbath, to be unthought-of and neglected? May we reasonably think, that the godly having received other laws, and observed and kept them, (as the text saith they did,) would carelessly omit to observe his command of the Sabbath amongst those his laws, statutes and commandments?

The fourth commandment, and all words thereto added, tell us that the Sabbath day was kept holy before the time that it was written on the tables of stone.

The prefixed memento telleth us so much, that it was before observed; and God would still have it carefully kept, for the memento hath respect unto the time past, saith Richard Bernard, in his treatise of the Sabbath.

The manner of the delivery of this commandment may persuade us to this; for the other com-

mandments are uttered imperatively, so as they enforce the duty; as in the fifth commandment, "Honor thy father and thy mother," the duty charged is honor; and in the other commandments the sin is forbidden, as, "Thou shalt not take the name of the Lord thy God in vain," "Thou shalt do no murder," "Thou shalt not commit adultery," and so of the rest. But now in the fourth commandment the Lord falleth not upon the main of the precept; as to say, Keep holy the Sabbath day. But the imperative speech is laid upon the word *remember*, saying, *Remember the Sabbath day to keep it holy*; quite otherwise than in any other of the commandments. The reason hereof is, that he had before commanded it, and it had been before observed of the Israelites, as in the next reason is clearly proved; therefore he saith not, Keep holy the Sabbath as now instituted, but thus, Remember the Sabbath day, to keep it holy;—as if he had said, As it hath been before observed of you, so it is still to be kept holy.

The principal words annexed to the commandment tell us of no new seventh-day Sabbath then imposed; but simply of what was already well known and made use of, as we may see; firstly, six days they were allowed for labor. Ex. 16: 4, 5. Secondly, the seventh day was to be the Sabbath; this is also in plain words. Ex. 16: 23, 26. Thirdly, it was the Sabbath of the Lord their God, whom they knew from Abraham's days. Gen. 17: 7. Fourthly, that in it they should do no manner of work; this they were forewarned of, and some who were regardless of it were reproved. Ex. 16: 27, 29. Fifthly, that in six days God made heaven and earth; and this was evident of old time unto the fathers. Gen. 24: 3, 7. Lastly, that "God rested the seventh day, blessed and sanctified it for

the Sabbath," which are God's own words speaking of the institution. So that we may see it clear from the fourth commandment, and the words thereto annexed, that this law was known and practiced before it was given in Horeb. Though Mr. Ward is pleased to say that it cannot be proved that it was the *same* seventh day from the creation, I am sure that he cannot prove it was *any other* seventh-day Sabbath than what was from the creation.

The holy men of God before the law knew the computation of time, and reckoned by years. Gen. 5: 7, 11; 14: 4. They knew also the space of a month, (Gen. 29: 14; Ex. 2: 2,) and could reckon the months, knowing which was the first month, which the second, the third, &c. Gen. 8: 13, 14; Ex. 12: 1, 19: 1. They moreover observed weeks, (Gen. 29: 27, 28,) and knew how many days made a week, else how could Laban say, "Fulfill her week," or Jacob understand what he meant by it; but it is said he fulfilled her week, which was seven days; which made the week as they had it from God, in working six days and resting the seventh. All do reckon seven days for a week, and so it is taken in the Scripture where a week or weeks are mentioned. Lev. 12: 5; Dan. 9: 27; 10: 3; Luke 18: 12. Now as they knew of weeks and took to themselves six days of the week for work, from God's example, as he allowed them, may it be in reason thought otherwise but that they gave God the seventh day according to his own institution?

The much observing of the number seven and seventh may somewhat move us thereto, else why did God himself so observe it, saith Richard Bernard in his treatise of the Sabbath. Firstly, in his resting upon the seventh day at the beginning. Gen. 2: 2, 3. Secondly, in his distinction of beasts and fowls, commanding Noah to observe the num-

ber seven in taking unto him the clean. Gen. 7: 2, 3. Thirdly, in ordering that the ark, by the hand of his Providence, as a type of the church, should rest in the seventh month on the mountains of Ararat, (Gen. 8: 4,) and that the earth should be dried on the seventh day of the second month, falling out upon no other number but upon the number seven. I say by the guidance of God's Providence, to teach the godly that as he rested the seventh-day Sabbath, so the ark, the type of the church, should rest on the seventh day; and as he ended his work of creation and blessed the seventh day, so God ended his work of judgment upon a sinful world on the seventh day, on which the earth was dried—which seventh day might very likely be the seventh-day Sabbath; what may be said to the contrary I know not, for the Sabbath might then, as it doth now sometimes, fall upon the seventeenth day of one month, and on the twenty-seventh day of another month. Fourthly, in ordering the fast of passover to be upon the seventh day, (Ex. 12: 3, 6,) for the fourteenth day *at even* was the seventh day; for if we reckon from the first day of the month to the tenth, and the keeping up of the lamb till the fourteenth day, it must be the third seventh day of the month, which Jews began at evening and continued to the evening. Fifthly, in the Lord's appointing the feast of unleavened bread to consist of the number of seven days, and the seventh day to be an holy convocation, and a feast unto the Lord. Ex. 12: 15, 16; 13: 6. Sixthly, in God's not raining manna on the seventh day, because he would have none gathered on that day. All these things put together do show, that God did much extol the seventh day before his people and those holy patriarchs, to stir them up to observe the seventh-day Sabbath. Seventhly, to add to all these,

the Lord's speaking to Noah of the number of seven days, to bring in the flood, and open the windows of heaven, and break up the fountains of the great deep, on the seventeenth day of the second month, (Gen. 7: 11,) and in bringing the flood upon the old world upon the seventh day, (Gen. 7: 10,) as the learned translators have it in the margin, and Tremelius gives it from the Hebrew, that hereby, as among other wickednesses of the times, God might show his wrath against those evil men for profanation of the Sabbath and contempt of his holy institution. Here I might annex the patriarch Noah's observation of the number seven again and again in sending out the dove, (Gen. 8: 10, 12;) and likewise after coming out of the ark, in his sacrificing an acceptable offering to God on the twenty-seventh day of the month in which he came forth, (Gen. 8: 14, 20;) which might have been the observation of the first Sabbath in the new world, and so let me conceive it until somebody can show me plainly to the contrary. However it was, we see that the number of seven was observed by him, as being mindful of the seventh day of God's resting, and sanctifying it for a Sabbath. For I would fain know, saith Mr. Bernard, why the number seven should be so observed of God and holy men, except it were to remind them of God's seventh day, the first mentioning of the seventh, which God blessed and sanctified.

To make all sure, Moses telleth us in plain words, that the seventh-day Sabbath was kept, (Ex. 16,) and that the people rested on the seventh day, which he saith was the rest of the holy Sabbath unto the Lord. This text is so clear, that it cannot be denied, except one dare say Moses lied. Yet Mr. Ward has endeavored to darken the truth, and to becloud the antiquity of the Sabbath in the former institu-

tion and use thereof, by saying, without any ground of reason, that it cannot be proved it was the seventh day from the creation.

When it can be shown me, that in Scripture account any day of the week, save the last, was called the seventh day, then may I be brought to think that the fourth commandment may be understood of some other seventh day besides the day called Saturday, and not till then. Is it not undeni-able, that the days of the world from the creation hitherto have been counted by sevens and weeks? Now tell me, Mr. Ward, how can any day in seven be the seventh, but one, and that one the last of the seven, as Saturday is? Now since there cannot be two seventh days in a week, or in seven days, it is a frivolous interpretation to read the fourth commandment *a* seventh day, intimating thereby that there might be other seventh days in seven days, or in a week, than one. So then, if you will go to divine account in Scripture, or to human account kept by tradition, both of those acknowledge but one seventh day; for the first day is so far from being *a* seventh or *the* seventh day, that by the verdict of all the evangelists it is called the first day of the week; and by all the wits Mr. Ward has he cannot make it *a* seventh day nor *the* seventh day.

The use of this is to discover the error of our times, which will apply the fourth commandment to the first day of the week, which is appointed to the seventh day of the week by God the law-giver.

In refutation of those who say, it matters not, if they do but give God a day, that is, if they give God a Sabbath, whether it be this or that day, I answer, Why then did God command the very day wherein he would be served, by these marks: First, he telleth you it is the Sabbath day. Second, that

it is the seventh day whereon himself rested, and therefore to keep another day is to make holy things common, and common things holy, and to cross God as Jonas did. God chooseth out the seventh day from all the other days, because in it he had rested from all his work. Gen. 2: 3; Ex. 20: 11. Besides, the reason why God hallowed the seventh day was, because in it he had rested, which reason cannot be true of any day of the seven, save the seventh day, which the heathens called Saturday.

I shall add one reason more: Christ said, "The Sabbath was made for man," (Mark 2: 27;) that is, the Sabbath, when it was made, as at the creation it was, then it was made for the good and benefit of man, to rest and refresh his weary body after six days' labor, and for a set time to worship God, and to contemplate divine things. And shall we imagine that no man had good and benefit by keeping it, until two thousand four hundred and fifty years after, in Moses' time? God makes nothing in vain; and shall we think he made the Sabbath at the creation in vain?

Thus I have maintained—First, the antiquity of the Sabbath, and that it is as old as the world. Second, that all men, not only Jews but also Gentiles, so soon as they come to know the true God, and that he at the creation sanctified the seventh day for man, are bound to keep holy the seventh day for the Sabbath.

CHAPTER II.

The Sabbath instituted not for the Jews only, but for mankind at large.

Mr. Ward's grand odium against the seventh-day Sabbath is, that it was the Jews' Sabbath. In Scripture it is called God's Sabbath, and no where called the Jews' Sabbath that I know of; but this I know, that as it was instituted before there was any distinction either of Jew or Gentile, so it remains in full force to the people of God forever; and so do all the other nine commandments, which were given to the Jews. Why do you not therefore call them the Jews' commandments, as well as the seventh day the Jews' Sabbath? The seventh day is God's Sabbath, and so called by God himself. Ex. 20: 10. Why then do you call it the Jews' Sabbath? If you slight the seventh-day Sabbath, you slight God's Sabbath, call it what you will. You say, the Sabbath was given to the Jews. I say, so was the new covenant of grace, (Jer. 31: 31; Heb. 8: 8,) and yet you reject it not. The Gospel, also, was given to the Jews first, having been preached unto Abraham, (Gal. 3: 8,) and in Christ's time it was preached to the Jews before the Gentiles. Matt. 10: 5—7; Acts 13: 6. And will you reject the Gospel because it was first given to the Jews? Why do you then reject the Sabbath because it was given to the Jews? Is the fourth commandment for the Sabbath made more odious because it was given to the Jews? You may even cast off all the commandments upon the same account, for the whole law was given to the Jews; the holy Scriptures were given to the Jews. They received them to give unto us.

These lively oracles are God's moral laws, which he committed to them; and as they received them from God, so they gave them unto us; and therefore see that you keep them as they gave them, and amongst the rest, the express seventh-day Sabbath, and beware of slighting it because it was given to the Jews. Let but this scoff drive you to disdain what was given to the Jews, and so living and dying you will hardly be saved; for the Scriptures, which are able through faith in Christ to make one wise unto salvation, were given to the Jews; our Lord Jesus himself was a Jew, was sent to the Jews, and will come again to make them a glorious people.

I perceive that it is a great stumbling-block to the Jews' believing Christ to be the Messiah, because those they call Christians do violate the Sabbath. For, say they, if Christ was not a Sabbath-breaker, why are Christians?—and if Christ was a Sabbath-breaker, then he was a sinner; and if a sinner, what benefit can we expect by the death of an evildoer? And thus you may see what evil consequence follows the non-observance of the Lord's holy seventh-day Sabbath. If the offending of one of the little ones which believe deserves so great punishment, what will be the doom of Sabbath-breakers, after warning, whose weekly disobedience so much dishonors Christ, and stumbles all the tribes of Israel? How vain are petitions for Israel's conversion from those whose practice so much obstructs the glorious work! “Cast ye up, cast ye up, prepare the way, take up the stumbling-blocks out of the way of my people. Isa. 57: 14. Is it possible that ever that beloved people should receive the Messiah, while they see Christians disobedient to God's royal commands?

It is high time wholly to depart from Popish pollutions, and to fulfill part of that prophecy recorded

in Zach. 8: 23, in taking hold on the skirts of the Jews, as to observe all their moral laws with delight. Let not the unscriptural odium of a Jewish Sabbath startle us, any more than a Jewish Saviour; but let us put on Ruth's resolution in meeting the Jews, saying, Thy Scriptures shall be my Scriptures, thy promises shall be my portion, thy salvation shall be my expectation, thy seventh day shall be my Sabbath, thy Messiah shall be my Saviour, and thy God my God. Thus shall we take up the stumbling-blocks hindering the return of them who can neither brook Papal abominations in the breach of God's second commandment, nor Protestant weekly profanation of the Sabbath. Disobedience to the fourth commandment is most dreadful in such as continue Sabbath-breakers for earthly advantage, after some light of God's Sabbath hath broken in upon their souls, so that they have nothing to say against it, and yet, through the world's snares, and love of relations, dare continue to act against it, wallowing week after week in Sabbath-pollution, till the just judgments of God at last leave them, through custom of sin, to a seared conscience. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation, and as for his judgments they have not known them." This Scripture Mr. Ward urged in opposition to the seventh-day Sabbath, that it did not concern other nations. But the weakness thereof may easily be discerned if expressions of like import in Scripture be compared and considered. • God saith to Israel, in Amos 3: 2, "You only have I known of all the families of the earth; therefore will I punish you for all your iniquities." Doth it therefore follow, that God did not know, nor yet would punish, any other nation or people but Israel for their iniquities? This

interpretation supposeth the most holy and wise God to give a dispensation to the heathen world, which were the greater part of his offspring, to live in the omission and commission of those things which were not lawful for his Israel to do; which not only impeacheth the perfection of his nature, but directly opposeth the clear Scripture, which is to set forth the superabounding goodness of God unto his people. For it supposes him to have tied them to obedience to his laws, from which he exempted other nations, and so laid them under at least a greater liableness of transgression, and consequently of punishment from his divine hand of justice. But the clear intent of the word is, that as God *eminently, with favor*, knew his people, so would he eminently punish them for their iniquities. May we not as safely conclude that none but the Jews had any saving benefit by the coming of Christ, because he said, in Matt. 15: 24, "He was not sent but to the lost sheep of the house of Israel?" But thus to interpret these Scriptures would be a manifest abuse of them. So it is no less absurd to infer from the text premised, that the laws God gave to Israel did not concern the other nations. Are no other nations or people bound to believe on our Lord Jesus Christ but the people of Israel? So in the place under consideration, the Lord had not *so eminently* shown and made known his statutes to any other nation. Christ was *in the first place*, or *by way of eminence*, sent to the lost sheep of the house of Israel. For it was evident that the people of Israel, to whom Christ was sent, were the only church of God in the world, and consequently that it was the duty of all men to join themselves to this church of God, and conform to the laws thereof, as will appear on many considerations. First, because the church of God is said to be the light

of the world, which denotes that the rest of the world should be ruled and guided thereby. Second, the church is declared to be the pillar and ground of the truth; and if so, ought not all men to build upon that foundation? Third, nothing is more plain, from Isa. 56: 3—6, than that God was earnestly desirous that the heathen would join themselves to the church of Israel, and keep their laws, and particularly that of the seventh-day Sabbath, which doth strongly show that it was his sovereign will and pleasure that they should. Nothing is more rational than to conclude, that whatsoever our great Creator intimates in the least to be his will and pleasure for any of his creatures to do, it must needs be their most bounden duty cheerfully and diligently to do. Can any suppose that to please God is not the duty of all men? It is as apparent as light at noon-day, that the seventh-day Sabbath, and all the laws of Israel, concerned mankind universally. Fourth, the Scripture declares that the same law which obliged the Jews did likewise oblige the Gentiles, or, which is the same, there was but one law for the home-born and for the stranger. Ex. 12: 19, 49; Lev. 17: 8—15; Num. 9: 14; Josh. 8: 33—35; Num. 15: 14—16, 29; Lev. 24: 22. "Ye shall have one manner of law as well for the stranger as for one of your own country;" therefore the seventh-day Sabbath is the duty of the stranger as well as any other command of God.

That the Jews' law concerned the Gentiles is manifest, in that there was to be but one law for the stranger as for the home-born. As Israel were to afflict their souls on the tenth day of the seventh month, so was the stranger commanded to do. Lev. 16: 29. As they were to perform their offerings, so was the stranger to do. Num. 15: 16, 29. As death was appointed for punishment of blasphemers

in Israel, so it was for the stranger, and inflicted on the son of the Egyptian. Therefore one law commanded the stranger and the home-born. Lev 24: 16, 22. And if one law was for the stranger and the home-born in Israel, so it was for the stranger elsewhere.

It is plain that the laws of the Jews concerned the rest of the world, because the rest of the world were equally concerned in the benefit of Christ's death; and Christ came to redeem such only as were under the law, and so under the curse. Gal. 3: 13. And if the law, either ceremonial or moral, or both, was a school-master to lead to Christ, can we think God would deny the Gentiles the benefit of such a teacher, who denied them not the benefit of his Son's blood? Surely those who do so are not as good logicians as the Apostle Paul, who argues thus, "He that spared not his own son, but freely delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8: 32. Surely that God who is no respecter of persons, but loved the stranger as the home-born, (Deut. 10: 12, 18,) would never deny them any necessary advantage to complete their salvation.

If the Gentiles were unconcerned in the Jews' laws, by what rule should they know their duty to God? Is it therefore less the duty of the Gentiles to keep the seventh day for the Sabbath, because it was written to the Jews? Then the whole of the Old Testament, by the same rule, may be rejected by the Gentiles as not belonging to them; and the four evangelists of the New in like manner; the epistle to the Hebrews, and that of James, those to Timothy, who was a circumcised person, and several of the rest, may be called in question on the same ground; yea, and even those which were directed to the Romans and Corinthians, and the

urging or application of duty thence; for in all those churches it may be said there were Jews; and then what duties belonged peculiarly to the Christian Jews, and what to the Gentiles, might be a great question. Or was it because they were not given in writing to the Gentiles as they were to the Jews? If so, neither were the laws in Lev. 18: 20, given thus to the Gentiles. Does it therefore follow that they might innocently break those laws, and commit incest, sodomy, and the greatest abominations in the world?

The laws against incestuous marriages, and other things mentioned in Lev. 18, concerned the Gentiles as well as the Jews; for the Gentiles are said to defile themselves in all these things, and it is sin that defiles men. Therefore the Gentiles sinned in transgressing those laws in the said chapter, and consequently those laws were their duty. And in the same chapter it is commanded not to approach unto a woman during her separation, which was seven days by the law. Can any one think that such separation was the concernment of the Gentiles, and that the far greater part of the laws were not? This then is plain, that the laws in Lev. 18 were the concernment of the Gentiles, and by the same reason the laws in chapters 16 and 17 were in like manner the concernment of the Gentiles; for it is certain that the Gentiles did defile themselves in the matter of offerings, which it was as well their duty to offer as it was the duty of the Jews. This is yet the more confirmed, if the 20th chapter be considered, wherein charge is given against defiling God's sanctuary, and commands to keep all God's statutes. "Ye shall therefore keep all my statutes, and ye shall not walk in the manner of the nations which I cast out before you; for they committed all these things, therefore I abhorred

them, saith the Lord." Therefore the Gentile nations sinned in not reverencing God's sanctuary, and in not keeping all his statutes; and for it they were abhorred. All God's statutes were therefore imposed upon the Gentile nations, and were not of the Jews' concernment only.

Because this law, as hath been noted, was obligatory on Adam in his innocent state, which was whilst he stood as the whole world's representative, consequently all men in him, or that should proceed from his loins, were under the same obligation with him; for as the law of the Sabbath being the duty of all men, both before and after the fall, doth declare the perpetuity, so it doth the universality of it.

Sacrifice and offering were Noah's duty, and so equal in concernment to Jews and Gentiles. And after the church state of the Jews was erected, we find the good Gentiles generally proselyting to the Jews, and in that capacity sacrificing, and receiving encouragement from God in so doing. But we never find the least encouragement by God, or acceptance from him, to perform sacrifice in any other manner than in union with the Jews. It follows then, unless we derogate unto uncertain conjectures, nay, repugnant conclusions, to the declared way of God in accepting the Gentiles' sacrifices, that it was their duty to become one with the Jews; and in order thereto, to be circumcised and keep all the laws of Israel, (Jer. 9: 25 compared with Gal. 5: 3,) and their duty to keep the seventh day for the Sabbath, as it is all men's duty now to celebrate the Lord's Supper; but they should first by faith and baptism be admitted into the visible church of Christ. For without doing so, there is no ground in Scripture, in ordinary cases, to suppose that they could otherwise obtain favorable access. There-

fore it appears, inasmuch as sacrifice was the duty of the Gentiles, and as there is no record to warrant the performance of it but in union with the Jews, after their church state was erected, that the whole of the Jews' laws were the Gentiles' duty.

The ceremonial law was a representative of our Lord Jesus Christ, of his undertakings, and of what was to be accomplished by his coming, as Heb. 9 : 10 declares; and he was equally the Saviour both of the Jews and of the Gentiles, and his undertaking concerned the one as well as the other. Since, therefore, those laws were, as hath been said, such a representation of him, the Gentiles were equally concerned in point of duty therein; and inasmuch as they were of an instructive nature to lead to Christ, the Gentiles had equal necessity of the instruction, and therefore they were of their concernment.

Solomon prayed, (1 Kings 8 : 43,) "That all the people of the earth might know and fear God as did his people Israel." Solomon was, without question, guided by the Spirit of God in his prayer; and Israel was to fear God in the way of his statutes and all his ordinances. Therefore since Solomon thus prays, it was the will of God that all nations should observe the laws of Israel, and consequently that of the seventh-day Sabbath. For a part of his petition is concerning the Gentile strangers, that God would do according to all he called upon him for, and for this reason, that all people of the earth might know God and fear him as did his people Israel. Now by knowing and fearing God as Israel did, must be intended, to know the will and ways of God, and to walk therein as Israel did; to know and fear God in truth as Israel did. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his command-

ments." To this agree those many passages of Scripture, which declare that it was the most acceptable will of God, that all nations of the earth should serve and worship him according to the law of his people Israel.

The law of the seventh-day Sabbath is universally obligatory on all mankind, because comprehended and contained in that law of God which is the ten commandments—a code which binds all men, as might be demonstrated by many considerations, but this one shall suffice, viz., because it is a branch of that law of which the Apostle is treating in Rom. 3: 19, concerning which he testifieth that it stops every mouth, and brings the whole world guilty before God; which it could never do, had not the whole world been under its obligation. So that if this law stops every offender's mouth, then that particular of it which requires the observation of the seventh-day Sabbath must needs do so.

Among those called Presbyterians, I judge no testimony so considerable against Mr. Ward as that of the Assembly of Divines, in their book entitled, *A Confession of Faith*; and forasmuch as those called Independents, in their book entitled, *A Declaration of the Faith and Order owned and practiced in the Congregational Churches*, have given forth the same things almost word for word, I shall but transcribe it, (in that I would hasten,) and it may serve for a discovery of the judgments of both parties. It runs thus:—

"That God gave to Adam a law as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience, and endowed him with power and ability to keep this law so written in the heart, which continued to be a perfect rule of righteousness, and such as was delivered by God on Mount Sinai in ten commandments; and that the law commonly called moral, doth forever bind all, as well justified

persons as others, to the obedience thereof, not only in regard of the matter contained in it, but also in regard of the authority of God the Creator who gave it; neither doth Christ in the Gospel any way dissolve, but much strengthen the obligation; that although true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that as a rule of life it informs them of the will of God, their duty; it directs and binds them to walk accordingly, discovering also the sinful pollution of their nature, hearts, and lives; so that examining themselves thereby they may come to a further conviction of, and humiliation for, and hatred against sin, together with a clear sight of the need they have of Christ and the perfection of his obedience. It is likewise of use to regenerate, and to restrain their corruptions in that forbidden sin, and the threatenings of it do serve to show whatever their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it in like manner show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not due unto them by the law as a covenant of works, so that a man's doing one and deterring from the other is no evidence of his being under the law and not under grace. That the forementioned uses are not contrary to the grace of the Gospel, but do sweetly comply with it, the spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God requireth to be done. As it is the law of nature that in general a due proportion of time be set apart for the worship of God, so in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed the seventh day for the Sabbath to be kept holy to himself."

There are quoted in the Assembly's Confession of Faith these Scriptures, Isa. 56: 2—7; Matt. 5: 17, 18, and Ex. 20: 8—11, "Remember the Sabbath day to keep it holy; the seventh day is the Sabbath of the Lord thy God." If these Scriptures prove any thing, they must needs prove the continuance of the seventh day, seeing that in all the Scriptures there is no mention made of the first day of the week being the Sabbath.

Now it is no less than an apparent injury offered to the holy Scriptures to apply that name to one day which God himself hath applied to another;

and an high affront to keep and plead for the first day to be the Sabbath by a commandment whereby God enjoins the keeping of the seventh day. Christ saith the Scripture cannot be broken. But if these may be reckoned good and sound consequences, I know no absurdity so great, no heresy so damnable, no superstitions so ridiculous, but they may be cloaked with the authority of the Scripture, although they are the mere conceits and inventions of men. Yet it is marvelous to see with what great confidence some men do assert the Scripture to be their rule, while they do build up so considerable a part of their doctrine without the least Scripture foundation.

Thus have I given an account of the conclusions of both the forenamed parties, it being the mind of their general councils; and though they are for a first-day Sabbath, yet how little reason they have for it, may be easily seen from their writings by the impartial reader.

1. They say, that the law which God gave Adam bound him and all his posterity to perpetual obedience, and that this law was the same with that given at Mount Sinai; to which I say, that one of these commandments was to have the Sabbath day remembered, that it might be kept holy, and the seventh day is the Sabbath which God commanded.

2. They say, that the law doth bind justified persons as well as others to the obedience thereof, and that Christ in the Gospel hath not any way dissolved, but much strengthened, this obligation. And then I say, that if it be so, as it is indeed, undoubtedly the seventh day is the Sabbath, and not the first; for it being once the Sabbath, if that day be now abrogated as to its being the Sabbath day, then must it needs cross their conclusion, and also the truth of God.

3. They say, that this commandment is perpetual, binding all men in all ages. But God in this commandment requires the keeping holy of the seventh day; this is the very matter of the commandment. Hence, as it was originally given forth by the great Lawgiver, so it remains down to the present age; and the keeping of the first day instead of the seventh enjoined in this perpetual commandment, as it is expressly contrary to the precept, so it will be found no better than Jeroboam's keeping a feast in the eighth month for the feast of the Lord which should be kept in the seventh month. O! remember the brand fixed on Jeroboam, namely, *that he sinned, and caused Israel to sin.* 1 Kings 12: 33.

CHAPTER III.

The rigorous and burdensome character of the Sabbath considered.

Mr. Ward says that the seventh-day Sabbath was a rigorous Sabbath; they were to be stoned to death who broke it.

I answer—The law of stoning is added afterwards. This law is not written on tables of stone, nor found among the ten commandments. Ex. 20. This is more plain from Num. 15: 34. They put the Sabbath-breaker in ward, for it was not declared what should be done unto him; so you may see that the law of stoning was no part of the ten commandments. But what a strange thing is this, Mr. Ward, that you should count it a dangerous opinion to hold that the Sabbath is in force, because of the penalty! Suppose it be so, the same may be said

of the rest of the commandments. For instance, the first commandment is, "Thou shalt have no other God but me;" he that worshiped a strange god was to be put to death. Now shall we not own this commandment because the breaker of it was so punished? Again, the fifth commandment is, "Honor thy father and thy mother;" but he that curseth his father or his mother was to be put to death. Now shall we not honor father and mother, and shall we break this commandment, because this punishment belongs to the breakers of it? Again, "He that sheddeth man's blood, by man shall his blood be shed." Now is there any danger in the owning of this commandment, "Thou shalt do no murder," because the punishment is in force? Adultery also was to be punished. Deut. 22: 21. Now will you say that these commandments belong not to us? So that this objection is of no weight or use at all, except it be to affright people, lest they should look into the truth.

This stoning is an additional law, as I said before; it was added afterwards because of transgression, "Knowing this, (saith the Apostle, in 1 Tim. 1: 9,) that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, and for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liers, and for perjured persons." Deut. 17: 2, 5; 21: 18, 21; 22: 21, 22.

Mr. Ward says that the seventh-day Sabbath was a burdensome Sabbath. What is the matter, sir, that you complain of the Lord's holy Sabbath? O! say you, it is to be kept from even to even, (Lev. 23: 32,) and that is too long a time for the Sabbath.

Men do not complain of whole days for the world and their pleasures; they rise early and go to bed late, and eat the bread of carefulness. They do not say all the week, when the morning comes, Would God it were evening; but rather, in the evening they say, Would it were morning again, to go after the world afresh. Yea, we find some even in sinful ways and pleasures so unwearied, that when one day is past they will pitch upon the next day with enlarged resolutions. "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant." Isa. 56: 12.

Some think that the Sabbath ceases when the public exercises end. But if so, then some Sabbaths are very short. Shall we think that men can begin and end a Sabbath when they list? The church of God in ages past have determined an entire day to be due to the Lord of the Sabbath, and the consecration of that whole day to the Lord's service. *Austin* declares his judgment touching the time of the Sabbath from that text, Lev. 23: 32, "From even to even shall ye celebrate your Sabbath." It is evident from that place of the Apostle, James 2: 10, that whosoever carelessly casts by any one of God's precepts, transgresses the whole law of God; and whosoever willfully neglects any part of God's Sabbath, is guilty of breaking this holy day. Men should not suit the day to their duties, but their duties to the day; while the day endures, their duty remains.

But you say, that so to keep the whole day is tiring, a hard service, who can do it? I answer, that God, because of our infirmities, does afford what may refresh, the better to bear up our bodies; he allows us moderate sleep in the night, and temperate food in the day. True, it was in *Tertullian's* time a dis-

pute, whether it be not a duty on the Lord's day to fast, but Christ's apology for his disciples in plucking the ears of corn and eating them on the Sabbath day, may easily quiet this question. Mark 2: 26. And blessed be the Lord for this exhibition of his love.

But see what some of God's servants have desired; for instance, David, that good servant of God, who said, in Ps. 27: 4, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life." As if he should wish it were always Sabbath day with him. In Ps. 84: 4, 10, he says, "Blessed are they that dwell in thy house; for a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Were men of David's mind, one day in the week for the service of God would not be too long.

There have been persons who have spent many nights and days in the service of God. See a considerable instance in Luke 2: 37—a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayer night and day.

What will such do as are tired out with the time of the Sabbath, should they go to heaven? There it is ever Sabbath, always serving of God. *Bernard* urges the observation of the Sabbath, and holding out in holy exercises thereon, upon this account, that by present rest men may learn to live in rest eternal, and by persevering service men may be prompt to perpetuate the Lord's everlasting praise. But how would men endure heaven, and a never-ending Sabbath there, who love not to keep a Sabbath here on earth?

It is objected, I cannot so attend to duties on the Sabbath day, for I have other works of necessity to do. To which I answer, that there are works of necessity which may be done upon the Lord's seventh-day Sabbath; as to prepare food to refresh our bodies, to resist the invasion of enemies, to quench the rage of fire, to preserve the life of cattle, and the like. Ex. 12: 16; Luke 13: 15; 14: 5.

Those who say they must necessarily do such things on the Sabbath, ought carefully to see that it be not a feigned necessity, or a made necessity. To pretend a thing necessary, when indeed there is no necessity for such a thing to be done, is to commit a double sin—to do what is not good, and say what is not true. Men must beware that they bring not a necessity upon themselves to do such things upon the Sabbath as they might prevent through a prudent foresight; this is to make a sin with a necessity. "Thou shalt call the Sabbath a delight, not doing thine own ways, nor finding thine own pleasure." Men have many necessities which are of their own causing, and not of God's appointing.

There are things necessary in their season, which yet are not necessary upon the Sabbath. It is necessary for a man to follow his lawful calling, and to be diligent in his worldly business. When we read, says *Bernard*, that Adam in the pleasant place of Paradise was appointed to work, shall we think that the sons of Adam in this troublesome wilderness world are placed here to play? No, it is necessary for the sons of men to be industrious in their lawful affairs. Moses, putting his hand into his bosom, it became leprous, but pulling it out it was made whole. God hath given men hands for a threefold work, says one—to lift them up in prayer to God, to stretch them out in charity to the poor,

and to put them down by labor in a lawful calling. So that for a man to labor at his lawful calling, in its proper season, is necessary. But to labor upon the Lord's Sabbath is dangerous; the gain of this day may be as the coal brought to the nest, setting the young and all on fire. Reproof is given to Martha, by our Saviour, for her being about ordinary affairs, assuring her that one thing was needful. Luke 10: 41. Needful it was for Martha to be about her household business; yea, but not when Christ was present, and such an opportunity served for her soul's advantage, which her sister Mary minded. So although it is needful for Christians to look after their lawful business in the world, yet not upon the Lord's Sabbath, the season for the soul's advantage. Yea, upon the Sabbath is not the service of God much more needful? As the Apostle said, in Acts 4, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," so say I, whether it be on the seventh-day Sabbath more needful to serve God or yourselves, judge ye. Whether it be more needful to take care for your temporal or your eternal being, judge ye. Among necessities, that which is *most* necessary is to be first minded.

Again, it is objected, that we see none so exact; our neighbors are not so nice, but that they take their liberties to work on the Lord's Sabbath, and why may not we?

I answer—1st. We should live by precept, and not by the example of men. It is the law of God, and not the lives of men, that must be our rule. As he that will be for God must cross the most of men, so he that would go to heaven must leave the greatest part of the world behind him.

2d. If patterns are to be followed, be ye fol-

lowers of God as dear children. Eph. 3: 1. In six days God made heaven and earth, and rested the seventh day; wherefore the Lord blessed the seventh day for the Sabbath, and hallow it. Likewise let us look upon the Lord Jesus Christ, who went into the synagogue on the Sabbath day *as his custom was.* We ought to learn of Christ, though not to walk on the water, yet to regard the seventh day as the Sabbath.

3d. If ye will take your model herein after the manner of men, it is best to look back to preceding saints. God's church and people, considered as past and present, may be compared to that cloud (Ex. 14: 20) which was partly bright and partly dark. The bright part was before, to give light to the Israelites; and the dark part behind, to blind the Egyptians. The saints and people of God aforetime were as the bright side of the cloud, shining clear in Christianity, strict in all the ways of God, most exact in Sabbath service. Such as now profess themselves to be the saints of God, are as the following dark side of the cloud, more dim and dull in holy duties, more loose upon the Lord's day, having less of the life and lustre of religion. O let us but think what was the care of Christians in former ages to improve Sabbaths and all the service of God. Such follow, with Christ and the holy apostles.

4th. If herein you will take such as are present for your pattern, blessed be the Lord, some are left that hold up religion to the life, and with great care look to the Lord's seventh-day Sabbath, and the duties thereof. But there are divers of whom we may complain, as *Chrysostom* did of some in his time. Whereby, saith he, shall I know you to be a Christian? Do you not delight in any place more than in the courts of the Lord's house, and take

pleasure in any time more than in the hours of the Lord's day? Yet some few are found faithful to the Lord and his day, and such we should duly observe.

5th. When an age is loose in religion, it will be the more to any man's credit and comfort to be exact and strict, and particularly to be a precise Sabbath-keeper, in a Sabbath-breaking age. It is a man's honor to remain sound in his principles, and punctual in the practical observation of the Sabbath, when opposite evils are high and huge; like strange birds, that build their nests in places high and difficult, while the multitude in towns and parishes are like toads and frogs in fens and puddles, croaking against the Lord's holy Sabbath. Therefore, as many of us have others within our gates, and under our government, we ought, as much as in us lies, upon the Lord's Sabbath, to endeavor to draw them to holy duties. This may appear plain through a double proof, the *precept* of God about them, and the *property* of God in them. God gives his *precept* for them herein, as we find in the fourth commandment: *The seventh day is the Sabbath, in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy stranger.* If it be our duty to keep them from work for the ease of their bodies, then it is also to bring them to holy ordinances for the good of their souls. And the bodily rest we are to allow them lies upon this account, they are to rest from the common works of their vocation, in order to the exercise of religion in private and public upon the Lord's day. God keeps his *property* in them. He is the great householder, and our families are his. As Laban said to Jacob, (Gen. 31: 43,) "These daughters are my daughters, and these children are my children, and these cattle are my

cattle, and all that thou seest is mine;" thus may God say to all generations, Thy sons are my sons, and thy servants are my servants, and all that thou hast is mine. Now, as by virtue of our interest in them, and authority over them, they work for us the six days, so by virtue of God's interest in them, and sovereignty over them, they are bound to serve God on the seventh day. They have a Father and Master in heaven, whose commands on this day they ought to obey, which we should further, and not hinder. As the Lord said by Moses to Pharaoh, "Let my people go that they may serve me," so he may say to us, Let my children go, and my servants go, that they may worship me upon my holy Sabbath. Pharaoh was froward against this; but think what befell him, and let us fear lest we should be in this case towards all under our charge. But rather let us be like the master of the colt, who, as soon as he heard that the Lord had sent for him, straightway loosed him and let him go.

CHAPTER IV.

The Sabbath not Ceremonial.

Mr. Ward is disposed to wipe the fourth commandment out of the decalogue, and would fain make it ceremonial. But his arguments brought for this purpose are of no validity. It was a sign, saith he, between God and the Israelites. Ex. 31: 13; Ezek. 20: 12.

I answer—God, *in giving his law*, saith no such thing. That was subsequently added as a motive

to keep it. We should make a difference between the law itself, and what was added for instruction, as the state of the people then required. The Lord doth not say in the Scripture, you shall not hereafter, namely, after the death of Christ, keep the seventh day for the Sabbath any more, because I have made it a sign. No; but thus much is collected by Mr. Ward, because God made the Sabbath a sign. Now I can but wonder how mortal man dareth, by bare force of his blind and feeble reason, thus to contradict the Lord. God saith, in his ten commandments, which he wrote above all Scripture by his own finger, "Remember the Sabbath day to keep it holy; the seventh day is the Sabbath; in it thou shalt not do any work." Quite contrary to God's word, men now-a-days blush not to avow that the Sabbath day is abolished, and therefore is not to be remembered any more, nor are we to refrain from servile work in it; yea, they contradict their Saviour, who said of the law of the ten commandments, that one jot or tittle of it shall not pass till all be fulfilled. Matt. 5: 18. Now whether it be safer to leave the weight of your souls upon God's and Christ's express words, or upon man's force of reason, by way of collection and blind consequences, judge ye.

And how is it that any dare, from this text in Ex. 31: 13, so to infer the contraction of one of God's commandments, as to say that the Sabbath day is abolished because their observance of it was a sign, unless he doth therewith lay down his text of Scripture to prove it withal, where it is expressly said that the seventh day is or might be abolished because it was a sign?—the which I never yet saw done by any, nor do I think I ever shall see. In the mean time, whether it is better to obey God's express words, or men's corrupt reasoning and

inferences against his words, judge ye. Among men, a law enacted by the highest court of Parliament cannot be reversed or abolished by the lawyer's art of pleading, but only by a repeal by another Parliament. Methinks we should not have less reverence for the laws enacted by God, nor suffer any alterations in them by the artful reasonings of men, unless we have plain command from the great and high God.

But be it so, that the Sabbath is a sign; yet I deny that it is abolished, for all signs are not abolished. The rainbow is a sign to men, that God will never destroy the world any more by water. This sign is not abolished, for to this day we may see it in the clouds. Not every sign is a ceremony. The sun and moon are for signs; so are Christ and his church a sign; and the ten commandments are signs. Deut. 6: 8; Isa. 8: 18; Matt. 24: 30. And if Sabbath-keeping be a sign of people's being sanctified by the Lord, then Sabbath-breaking is a contrary sign. The Sabbath is a sign that God made the world in six days, and rested the seventh; and therefore we are to keep the Sabbath as a perpetual covenant. The end why he made it a sign to Israel doth alike appertain to us; to wit, that they might know him to be the Lord that sanctified them. Ex. 31: 13; 20: 12. Are not we to learn and know as much in keeping our rest-day in holy duties? Yea, blessed are they that do learn this lesson to know the Lord, that he doth sanctify them in the use of his ordinances upon the seventh day. As the Sabbath was to be kept as a sign of sanctification, so it was to be kept because in six days Jehovah made heaven and earth, and rested the seventh day; and certainly this moral reason is as binding in these our days as ever. If then rest be a sign, and is abolished, and that rest spoken of in the fourth com-

mandment, then is that holiness there enjoined also abolished. For if men may work at servile labor, with their families, in fields and in the markets, where is any place left for holy assemblies, and for prayers with and in the congregation, and the like? So then this absurdity they fall into by their inferences, that they make the very duties of the Sabbath—rest and holiness—to be ceremonial, which elsewhere they hold to be moral. But from all which is before written, it is very apparent that this fourth commandment is in no way ceremonial, but is a perpetual law to the world's end. We have as much need of time now to worship God in as ever; and we might as well take God's time as man's time, and so end the controversy, and bring ourselves under the inexpressibly precious promise annexed to it, "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil." Isa. 56: 2.

It was a *memorial*, saith Mr. Ward, of their deliverance out of Egyptian bondage. Deut. 5: 15.

I answer, that this reason was added by Moses, to move the people to pity their servants and cattle. Must Moses' charitable use made of the Sabbath, and his argument to persuade them to mercy, from God's mercy to them, alter the precept and disannul it? The words in the beginning of the verse may be conceived in a parenthesis, and brought in only as a memorial of that great deliverance, (as God remembered it in the preface to all the commandments, to move them to observe the whole,) and the word *therefore* is to be annexed to the end of the fourteenth verse, as indeed it ought in sense to be. This being so, the words prove not the Sabbath to be instituted for a memorial of their deliver-

ance from Egypt, though they had good cause to remember their deliverance, when keeping the fourth commandment, as well as when observing the first, and all the others; for, as I said, it is in the preface to the whole law, as never to be forgotten by them, but to be remembered as a strong motive to stir them up to obedience. Almighty God chargeth us to remember the Sabbath day; but disobedient Christians do willfully forget it. God saith the seventh day is his Sabbath; but Mr. Ward saith the first day is God's Sabbath. Whether we shall believe God or him, judge ye. God commands the last day of the week; but Mr. Ward says he commands the first day of the week. Mr. Ward says Christ altered and changed the Sabbath from the seventh to the first day; but this is a notorious slander raised against Christ, for search the Scriptures and you will no where find that Christ spoke one word against the Sabbath, or about altering or changing it. I can prove that the Sabbath is not changed, nor altered, but is a perpetual command to the world's end.

If the Sabbath day be altered and changed, then it is not now in force; and then the fourth commandment is abolished, and stands in our Bibles for a cypher. For nothing is required in the fourth commandment but to sanctify the seventh day by rest from labor, and by the worship of God. If the seventh day be put down as God's holy day; if it be changed, and we may not keep it, nor worship God in it;—then the fourth commandment, in our day, commands just nothing, and it is but a cypher.

CHAPTER V.

The glaring impiety apparent in those who alter the language of God's Law.

Mr. Ward says, that the law of the fourth commandment binds us to a time of worship, though not to that time of the seventh day.

To which I answer, that there are but seven days in all; six of them are appointed working days, and the seventh day for the worship of God; and there is no time commanded in the fourth commandment but the seventh day. Take the seventh day away, and where will you find your time of worship? Nay, where will you find any such thing as the fourth commandment, if you take away the observation of the seventh day? Leave the observation of the seventh-day Sabbath out of the commandment, and take your pen, and write me out ~~the~~ fourth commandment if you can. Here it is:—

Remember the Sabbath day to keep it holy; six days shalt thou labor, and do all thy work, but on the Sabbath day in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thine ox, nor thine ass, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day wherefore the Lord blessed

Behold now what a monstrous absurdity you make of the fourth commandment, while you think to prove yourself wise by your nice distinctions in making God's fourth commandment nothing at all but a mere heap of confusion, and making it speak contradictions to itself. For from Moses to the

death of Christ it commanded the observation of the seventh day, as yourself acknowledge; and yet now it contradicts itself, if it be as you say, and commands not the observation of the seventh day, but some other day—as if the commands of God were yea and nay, like your arguments against the Sabbath. However, you are for a time of worship, though you are against the Sabbath, which is God's time. Any time but God's time will serve your turn it seems.

This blessed day is one of those precious things which God hath committed to man's trust to keep. Now to be untrusty and treacherous herein, is a most abominable sin. Constantine was wont to say, "Such men I am sure will never be faithful to me, who are unfaithful to their God." No marvel that men betray so many trusts in the world, when they deal so falsely with God in his holy Sabbath. To be ungrateful to God is bad; to be forgetful of God is worse; but to be perfidious with God worst of all.

Again, though God hath given man the Sabbath for his use, yet he still continues therein his own interest, and lets it go upon no other account than to have it religiously kept. Therefore they who take it from God upon other terms, and turn it to other ends, shall be thrust among thieves in the great day of the Lord's account. Perhaps a man may say, with Samuel, "Whom have I defrauded? whose ox or ass have I taken?" Some, though they have not thieved from their neighbor, yet have stolen from God the time of his holy day. Who is not afraid to be found such a felon? As the blessed body of Christ was crucified between two thieves, so this blessed day of God is now crucified between those called Christians and the Turks. The Christians keep the first day, and the Turks keep the sixth day. As Herod and Pilate both agreed for Christ's

death, so these both join against the Lord's seventh-day Sabbath; and good Lord help them who labor to rescue it? *

Austin well observes, that robbers are worse than thieves. Thieves take goods secretly by fraud, when the owners are not aware; but robbers take openly, by force, the owners looking on. Thus men take away the Sabbath day under God's all-seeing eye. That which God holds, they profanely pluck away. Among highway robbers such shall be ranked, not repenting. "Will a man rob God? yet ye have robbed me; but ye say, wherein have we robbed thee?" Even in the day and time of

* It is worthy of notice, that the followers of Mohammed observe the sixth day of the week as their day of public worship, and are about as much perplexed to know why that day was selected, as Christians are to assign a reason for keeping Sunday. *Sale*, in his edition of the Koran, says, "Several reasons are given why the sixth day of the week was pitched upon for this purpose; but Mohammed seemed to have preferred that day chiefly because it was the day on which the people used to be assembled long before his time, though such assemblies were had, perhaps, rather on a civil than a religious account. However it be, the Mohammedan writers bestow very extraordinary encomiums on this day, calling it the prince of days, and the most excellent day on which the sun rises, pretending also that it will be the day on which the last judgment will be solemnized; and they esteem it a peculiar honor to Islam, that God has been pleased to appoint this day to be the feast-day of the Moslems, and granted them the advantage of having first observed it." In a note upon the Day of Assembly, he says, "i.e. Friday, which, being more peculiarly set apart by Mohammed for the public worship of God, is therefore *yawm al joma*, i. e. day of the assembly in congregation, whereas it was before called *al aruba*. The first time this day was particularly observed, as some say, was on [by] the prophet at Medina, into which city he is said to have made his first entry on a Friday; but others tell us that *Caul-ebn-hown*, one of Mohammed's ancestors, gave the day its present name, because on that day the people used to assemble before him. One reason given for the observation of Friday, preferably to any other day of the week, is because on that day God finished the creation."

the Sabbath. Yea, and this magnifies the sin of such men. They that thieve and rob men, may possibly plead necessity, having nothing of their own whereon to live; but the Lord hath allowed men six days of their own for any needful and lawful work. Hence to rob Him of his Sabbath is a great sin; it is sacrilege, which is worse than all the rest. *Austin* does admirably aggravate this sin, and he makes it so much the greater, because it is a sin which cannot be committed but against God alone. And in what way can it be worse committed against God, than by polluting the holy time of his Sabbath? To abuse sanctified time, is such sacrilege as the Lord most abominates. "Thou that abhorrest idols, dost thou commit sacrilege." Why is it not worse sacrilege to take this blessed day from God's holy worship, than to take the silver cup from the communion table, or the great Bible from the reading desk? Be not deceived; here are heaps upon heaps, many sins piled upon this sin; yea, more might be mentioned, as disobedience, rebellion, unbelief, pride, self-conceit, a base and low esteem of the ways and worship of God, all of which make this sin hateful.

This sin against the Sabbath day, considered in the duties thereof, does reach so far against God, that it is found to be a sin against all the attributes of God. He that takes not care to keep the Sabbath of God, slighteth the *wisdom* of God, disobeys the *will* of God, despises the *mercy* of God, provokes the *justice* of God, contemns the *power* of God, abuses the *patience* of God, defiles the *holiness* of God, defaces the *beauty* of God, yea, as it were, undermines the whole *being* of God.

CHAPTER VI.

The pretence of a divine institution for keeping the first day considered.

Mr. Ward pretends to a divine institution for his first-day Sabbath. But where to find it, he knows not; for there is no command nor example for it in the holy Scriptures. In this he hath done more than all the popes and cardinal bishops ever did; for they never pretend to a divine institution for their first-day Sabbath, but only say it was changed by the authority of their church. But I never read in all the Scriptures, that ever God gave man the power to change his law.

I shall, with the supplies of the spirit of holiness, according to the word of truth, discover the deceitful color he has given to some Scriptures, and then show the reader the reprehensibility of those colors, which, how fair soever to outward appearance for a while, yet are a false guise, a paint that will melt away before the fire of God's word. The fallacies are soon detected and confuted before a discerning, judicious, unprejudiced, and impartial reader.

If I should work upon the seventh day contrary to the precept in the law, what Scriptures would bear me out in so doing, when I appear before the righteous Judge who has in so many words forbid this? And if I do not observe the first day as the weekly Sabbath day, but do work on that day, having God's command and example for it, what Scriptures have you, Mr. Ward, by which you can reprove me? There is no institution, command, promise, or threatening to be found for the first day as the

weekly Sabbath in the place of the seventh. So that there is no foundation to build your faith upon. Therefore the cause of the first day, as the weekly Sabbath, not having the Scripture for the proving of it, cannot stand in the judgment. Notwithstanding the misinterpreted Scripture which you alledge in its defence, it requires much arguing to defend it. It is much like the artifice of the present age to darken and obscure some particular places of Scripture, either by corrupt translations, or by false interpretations, upon which they ground their wrong inferences and conjectural consequences, and then persuade the people how deep these things do lie, and how much they need and should lean upon the wisdom and advice of their church guides, who much study human histories for them, to enable them to lead them through the mist and darkness into which these blind guides have in like manner themselves been led. Whereas the Scriptures about the weekly Sabbath are full of light, and of satisfying evidence, to those who are made thoroughly willing to do the acceptable will of God. What conviction can there be brought to the understanding concerning any change of the weekly Sabbath day from the seventh to the first day of the week, from passages where no such thing as a change is either expressed or implied, and where the reader cannot find the first day spoken of, or hinted at, to any such purpose?

Mr. Ward brings Ps. 118: 24, for the institution of his first-day Sabbath, saying, "This is the day the Lord hath made, let us be glad and rejoice in it." But here no particular day of the week is mentioned; so that for him to say it means the first day of the week, hath no other proof than his own assertion. David, rejected of Saul and of the people, at the time appointed obtained the kingdom,

for which he biddeth them that fear the Lord to be thankful, and rejoice under his person. In all this was Christ lively set forth, who should be rejected of his people. God, by making David king, showed his mercy toward his afflicted church. David doth not only thank God, but doth exhort all the people to do the same. We are hereby taught, that the more troubles oppress us, the more ought we to be instant in prayer. Though Saul and the chief powers refused David to be king, yet God hath preferred him above them all; wherein God hath shown chiefly his mercy, by appointing David king, and delivering his church. The people pray and rejoice for the prosperity of David's kingdom, who was a figure of Christ.

Again, by *day* in this Psalm is not necessarily understood a short ordinary day of twelve or twenty-four hours, but rather a long space of time, as all the time after David came to the crown. And so it may be applied to typify the whole time of Christ upon the earth, ruling as King in the kingdom of his church. Thus Abraham rejoiced to see Christ's day. John 8: 56. Thus it is called the day of salvation. 2 Cor. 6: 2. If then by *day* here be meant the day of grace, or the time of Christ's abode on the earth, there is no footing for a Sabbath day of twelve or twenty-four hours long. But the day mentioned in Ps. 118: 24, I rather take to be the time of preaching and promulgating the Gospel of Christ; and the resurrection of Christ, did plainly declare him to be the true Messiah, and Saviour of all that believe in him. But to grant upon this place any thing of an institution of a new weekly Sabbath, or of repealing the seventh day, I take to be a mere conjecture, which hath no foundation but in the fancy, because David never kept the first but the seventh day.

But the text saith, We will rejoice and be glad in it; referring to David himself, as well as others, when he had overcome his enemies, and was made king. In what doth this bind us to keep the day, even if it should be meant of the first day of the week? May not one day in a year observed suffice to fulfill it, seeing there is not such a word as we will rejoice and be glad in it weekly?

Indeed these arguments seem to be poor grounds for the Sabbath changers. Therefore, whoever you are that keep the first day for a Sabbath, or Lord's day as you call it, upon these grounds, I am afraid you must do as many are forced to do at this day; the light shining so clear, to the discovering of their supposed Scripture grounds, and seeing them fail, they are forced to run to traditions of the fathers, and so bring themselves under the rebuke of Jesus Christ, Why do ye make void the commands of God through your traditions?—whom he calls hypocrites, drawing nigh to God with their lips, while their hearts are far from him. Matt. 15: 8, 14; Mark 7: 7, 8. Let such consider these Scriptures; Neh. 13: 15—18; Ezek. 20: 18; 1 Peter 1: 18. Their fathers broke the Sabbath, and it was a vain conversation which they received by tradition from their fathers.

Others think the day mentioned in Ps. 118: 24, to be the incarnation day; either of which conceits, if I could but find some where written in the Scriptures, I hope I should believe. But finding none of these written, to me they do but seem to prove the shifts and windings some are driven to use to patch up some such fancies. If Mr. Ward were in Turkey, he could prove as good a divine institution for the sixth day, which the Turks keep, by this Psalm, as he can do for the first, for there is no particular day named.

CHAPTER VII.

Mr. Ward, failing to prove his position by the Word of God, receives help from other sources, or from Profane History.

Though Mr. Ward cannot prove a divine institution for the first-day Sabbath in the holy Scriptures, yet, to do him a kindness, I can show him three or four authorities showing its human institution, which he may like as well. The first is the Emperor Constantine, who was born in the parish of All Saints, in Colchester Castle, in Essex, Eng., as historians tell us. He enacted that the first day of the week should be kept instead of the Sabbath; and almost all Christendom do observe the same by the law of the land since his reign, but not for the three hundred and twenty years before. Thus man took upon him to be more spiritual than his Maker. It was accomplished in this manner. About that time some began to be infected with *Origen's* allegorical divinity, taking liberty to profane the seventh day under pretence of keeping a mystical Sabbath, by ceasing from sin, while they lived in the manifest sin of slighting the Sabbath; so that the mystery of iniquity got established or strengthened by this mystical notion, thus preparing the way for the rising of the presumptuous little horn to change times and laws, (Dan. 7,) till at last he prevailed with the Emperor to establish the first day of the week, by a decree, for the great holy day, and to appoint a set form of Latin prayers to be used upon it.

Eusebius, in his fourth book, chaps. 17, 18, of the Life of Constantine, says of him, that he appointed the Lord's day, as they were pleased

to call it, that it should be consecrated to prayers. And a little farther on he saith, By his example (meaning Constantine,) they learned to observe the first day. Let the Christian reader observe this passage, *they learned to observe it of him*; and if they learned it of him, then they kept it not before. And a little after, in the same chapter, *Eusebius* saith, Constantine commanded that throughout *all* the Roman Empire they should forbear to labor or do any work upon the first day. And in chap. 23d of the same book he writes thus: "The Emperor sent an edict to all governors of his provinces, that *they should forthwith*—[note, *forthwith*, a sign that it was not observed before]—observe the first day; that they should honor the days consecrated to the memory of martyrs, and solemnly observe the feasts of the church." Let it be noted here also, how that with the first day's observation, came in the observation of feasts of the church, and their holy days so called, consecrated to the memory of martyrs. And farther he saith, that all was performed according to the Emperor's command. This is to be specially noted, that all was performed—the first day's observation as well as the rest—all according to the Emperor's command. *Eusebius* doth not say it was performed according to the command of God, but according to the command of the Emperor! Here is the command of man, and not of God! Here is the bottom of the first day observation in the Christian church!

We are yet to consider further in this matter, that though he did endeavor to bring it in, it was not brought in after the manner that it is now kept; for he allowed working, huntins, markets, and fairs, upon the day, if occasion required; as did also the kings of England, who, near one thousand

years after, gave forth decrees for its observation. There are many authors who say this.

1st. I quote *Henry Bullinger*, who, in his Treatise to King Edward the Sixth, in pages 143, 144, speaks of Constantine's decree thus, "Let all judges in the courts of law, and citizens of occupations, rest upon the Sunday, and keep it holy, with reverence and devotion; but they that inhabit the country may freely and at liberty attend on their tillage." And he proposes a reason thus, "For oftentimes it falleth out, that they cannot upon another day so commodiously sow their seed, or plant their vines; and by letting pass the opportunity of a little time, they may hap to lose the profit given them of God for their provision." And in page 140, he saith, "We do not find in any part of the apostles' writings any mention made that the Sunday was commanded us to be kept holy." Thus far *Bullinger* ingenuously acknowledged, a thing very worthy of commendation.

2d. And so speaks *John Wallebius*, in his Abridgment of Christian Divinity, page 307, concerning Constantine, that he permitted husbandmen to follow their work.

3d. *Fox*, in his Acts and Monuments, vol. 1, page 134, saith of Constantine, that he commanded the Sunday to be kept. Hence it plainly appears, that they worked and labored on the first day down to Constantine's time, which shows that it was not kept by Christ, nor his apostles, as Mr. Ward would make us believe. If it had been a command of God, no man would have dared to have given men liberty to work; but in that they brought it in themselves, they might direct in the manner of its observation. Hence it appears, that they kept their markets and fairs on the first day, till by his command they were hindered.

4th. *Richard Baker*, in his *Chronicles of the Kings of England*, page 17, concerning King Canutus, saith that he forbade all public fairs, markets, hunting, and all secular actions, unless some urgent necessity required. And in his Index, or Table, he saith, that this was the first keeping of Sunday, i. e. first in England, meaning the first bringing up of it to some maturity. There were commands of the same nature before, as of King Inas, who reigned about the year 712; which is the first I can meet with that gave commandment in England touching its observation. And this is recorded in *Fox's Acts and Monuments*, page 1016. Also he makes mention of Gunthrum, the Danish King, to the same purpose; and of Edgar, who began his reign about the year 959, that among other ecclesiastical laws, he ordained that the Sabbath should be kept from Saturday noon until Monday morning. And so it has come to pass, from his ordaining the Sabbath to be kept from Saturday noon, that children go to school but half a day on Saturday. He ordained and decreed concerning the liberty and freedom of the church, for tithes also, and first fruits of corn, and paying of Peter's pence. And King Canutus, when he began to reign in England, in the year of our Lord 1016, also commanded the celebration of the Sabbath from Saturday noon till Monday morning, as Edgar had done before, forbidding markets, labor, hunting, and holding or sitting of courts during the said space of time. See *Fox's Acts and Monuments*, page 1017. So, though there had been several commands concerning the first day's observation before Canutus' time, yet it came not to any ripeness till his command came forth, which was not seven hundred and twenty years ago; and upon this account it was, as I conceive, that Sir *Richard Baker* said it was the first of its being kept holy.

And thus also, *Speed*, in his *Chronicles*, speaks of King Canutus, that he forbad labor, except necessity required.

5th. *Socrates*, in his Ecclesiastical History, in the 5th book, chap. 21, shows that the Sabbath, as it relates to the seventh day, was kept for several hundred years after Christ; and though in his time, Sunday observation was with some a little crept in, yet he reckons it but a tradition. His words are these, “Touching the communion there are sundry observations and customs, for though in a manner almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting Alexandria and Rome do not use it. The Egyptians adjoining to Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday.” Whence we may observe, 1st. That up to this time, which was four hundred years and more after Christ, the Sabbath was observed almost throughout the whole world; and that it was the seventh-day Sabbath, will appear if we consider that it is distinctly distinguished from the first day. 2d. He himself reckons the first day’s observation but a TRADITION. In his 6th book, chap. 8, he speaks thus, “When the festival meeting throughout every week was come, I mean the Saturday and the Sunday, upon which the Christians are wont to meet solemnly in the church.” And upon this passage we find, by what was before noted, that they esteemed and called the seventh day *the Sabbath*, and the first day practice a tradition.

From all that has been said, we may observe, that first day observation was brought in with much ado, and that in those decrees of men enforcing its observation there was allowed liberty to labor on the first day. So that it doth appear plainly from these

quotations, that it was not intended to be kept, when first brought in, as now it is observed, but that it is a tradition established and made sacred only by a long standing custom.

We may remark, that this kind of observation did not at first produce a slighting, or at least such a slighting, of the Sabbath, as hath since through long custom followed. For almost the whole world kept to the Lord's Sabbath, and celebrated the holy mysteries upon it, after these beginnings of the first day's observation, as I have already noted out of *Socrates*. For the 8th chapter of his 6th book extends down to four hundred and forty years after Christ; and Constantine reigned about the year three hundred and twenty. So that at first it was not even a slighting of the Lord's holy seventh-day Sabbath; for that Sabbath was kept in the church, with the first day, for several hundred years.

As we find by whom, and in what manner, the first day observation came in, so we may see *why* it was brought in, which was from some high hatred against the Jews, whom they were very apt to regard as worthy of all contempt on the charge of crucifying Christ. Whether it be right to change a moral and perpetual command of God, binding all men in all ages, for such a purpose, let the professed Christian judge. I find that this hatred began to be very high even in Constantine's time, as may be observed in *Eusebius' History of the Life of Constantine*, where it is said of him, that he made a law that no Christian should serve a Jew; esteeming it a wicked thing that they who had slain the prophets, and cruelly put to death our Lord and Saviour Jesus Christ, should hold and keep in subjection those who were redeemed with the blood of our Lord and Saviour. And if any one lived already in that servile condition that he should be

released, and the Jew fined. From this kind of hatred did the change of the Sabbath come; and as was the tree, so is the fruit. But how contrary this was to the apostles' frame and temper, may be observed by comparing these things with Rom. 9. I am not about to clear the Jews; but the Gentiles, having a deep hand in the thing, are to be charged as well as they. Matt. 20: 19; Acts 4: 27.

Again, as the change of the Sabbath to the first day of the week was chiefly done to raise a wall of partition betwixt the Gentiles and Jews, as hath been shown, so we hope that the pulling down of that wall will be a preparative to the accomplishing of those glorious prophesies, which hold forth the unity which shall exist between Jew and Gentile, as our Saviour hath foretold in John 10: 16; as also the Apostle Paul, in Rom. 11: 7, 25, 26; which surely ought to be the earnest desire of all the people of God, and especially of such as are in a waiting posture to see the fulfilling thereof; and most of all, by such as profess themselves to be the rulers and pastors of such a people, as Mr. Ward and the clergy of the nation account themselves to be.

The Jews make it an argument that Christ is not the Messiah, because Christians, who profess to be his followers, are Sabbath-breakers, concluding from thence, that Christ himself was a Sabbath-breaker. And if so, they ask, what benefit can we expect by the death of an evil-doer? Thus you may see what evil consequences follow the non-observance of the Lord's holy Sabbath.

Binius says, (Councils, book 3, last part, p. 1448,) that a council was celebrated in Scotland about the first bringing in of the dominical day, which some now call the Lord's day, or Sunday, but he calls it the *dominical day*. This council, he says, was held A. D. 1203, in the time of Pope Innocent the Third.

See *Roger Hoveden*, whom *Binius* quotes, page 1202, and *Matthew Paris'* old impression, pp. 192, 193, and *Lucius'* Ecclesiastical History, a work which he gathered out of the oldest and best writers, printed at Basil in 1624.

Lucius, (Century 13, p. 264,) says of the dominical day, that in a certain council in Scotland, it was enacted that it should be kept, beginning from the twelfth hour on Saturday noon till Monday.

Bæthius, (lib. 13, de Scottis, p. 357,) says that in Scotland, A. D. 1203, William, King of Scotland, called a council of the principal of his kingdom. There it was decreed that Saturday, from the twelfth hour at noon, should be holy, and that they should do no profane work, and this they should observe till Monday.

Roger Hoveden says this council was about the observation of the first day. There came also a legate from the pope, with a sword and a purple hat, to grant indulgences and privileges to the young king; when it was decreed, that the seventh day, from the twelfth hour at noon, should be holy—that the people should do nothing profane, but apply themselves to things sacred—and this they should do even until the second day morning at sun rising. *Bæthius*, lib. 13, de Scottis, 788. So, as I take it, here are these witnesses to the truth of this story—*Roger Hoveden*, *Matthew Paris*, *Lucius*, and *Bæthius*, great authorities as to the truth of the matter of fact. The first-day Sabbath, then, stands without any Scripture foundation, but upon the same ground as Easter, Whitsuntide, or Christmas. It is no great wonder, that Mr. Ward should quarrel so with the Scripture Sabbath, seeing he is for one that is without Scripture, though he fathers it there, for some reasons which he best knows. But the Scriptures being altogether silent

about a first-day Sabbath, he flies to history, and tells us that *Eusebius* says the first day was called the queen of days. And what of all this? The same history makes it manifest that the seventh day was reckoned the king of days, or the chief of days for holy worship; and in a manner almost all the congregations in the world did keep the seventh day for the Sabbath, as hath been shown. And *Athanasius*, Bishop of Alexandria, saith that they assembled on Saturday, not that they were infected with Judaism, but only to worship Christ, the Lord of the Sabbath.

CHAPTER VIII.

The arts used by the Papists to establish the observance of the first day of the week in England and Scotland.

Now, Mr. Ward, seeing that neither the holy Scriptures, nor the histories which you mentioned, will afford you any relief or any thing like a commandment for observing the first day of the week for a Sabbath, to do you a kindness, and to help you at this dead lift, and also to show you what spirit hath been at work to make a Sabbath for you, I will produce another human institution, and commandment for its observance. It is from Dr. Heylyn's History of the Sabbath, part 2, pp. 221, 222

Eustachius, Abbot of Flay, in Normandy, an associate of *Fulco*, a French priest and notable hypocrite, who had lighted on a new Sabbatarian fancy, was sent to publish it here in England; but finding

opposition to his doctrine, he went back again the next year, being 1202. He, however, soon returned better fortified, preaching from town to town, and from place to place, that no man should presume to market on the Lord's day, as they had done heretofore. Now, for the easier bringing of the people to obey their dictates, they had to show a warrant sent from God himself, as they gave it out, the title and history whereof is as follows:—

"An holy mandate touching the Lord's day, which came down from heaven, unto Jerusalem, found on St. Simeon's altar, in Golgotha, where Christ was crucified for the sins of all the world; which, lying there for three days and as many nights, struck with such terror all that saw it, that falling on the ground they besought God's mercy. At last the Patriarch and Akarius the Archbishop, ventured to take into their hands the dreadful letter, which was written thus:—

'I the Lord, who commanded you that ye should observe the dominical holy day, and ye have not kept it, and ye have not repented of your sins; I have caused repentance to be preached unto you, and ye have not believed. I sent pagans against you, who shed your blood, yet ye repented not. And because ye kept not the day holy, for a few days ye had famine; but I soon gave you plenty, and afterward ye did worse. I will again, that none from the ninth hour of the Sabbath—[so the Abbot of Flay still called the seventh day the Sabbath, and put part of the Sabbath into the first day,]—until the rising of the sun on Monday, do any work, unless it is good; which, if any do, let him amend by repentance. And if ye be not obedient to this command, I say unto you, and I swear unto you by my seat and throne, and cherubim, who keep my holy seat, that I will not command you any thing by another epistle, but I will open the heavens, and for rain I will rain upon you stones, and logs of wood, and hot water by night, that none may be able to escape. But that I may destroy all wicked men, this I say unto you, that ye shall die the death because of the dominical holy day, and other festivals of my saints,—[so the saints' days are hooked in also,]—which ye have not kept; I will send unto you beasts having the heads of lions, the hair of women, the tails of camels, and they shall be so hunger starved, that they shall devour your flesh, and ye shall desire to flee to the sepulchres of the dead, and hide you for fear of the beasts. And I will take away the light of the sun from your eyes; and I will send upon you darkness, that, without see-

ing, ye may kill one another. And I will take away my face from you, and I will not show you mercy; for I will burn your bodies and hearts, and of all those who keep not the dominical holy day. Hear my voice, lest ye perish in the land, because of the dominical holy day. Turn from evil, and be penitent for your sins; which if ye do not, ye shall perish as Sodom and Gomorrah. Now know ye, that ye are safe by the prayers of my most holy mother Mary, and of my holy angels and saints, who daily pray for you. I gave you corn and wine abundantly, and then ye did not obey me; for widows and orphans daily cry unto you, to whom you do no mercy. Pagans have mercy, but ye have not. The trees, which bear fruit, I will make to dry up for your sins; the rivers and fountains shall not yield water. I swear to you by my right hand, that unless ye keep the dominical day, and the festivals of my saints, I will send pagans to kill you.”

There is more of this wretched stuff, to make the people believe that they should keep the first day for the Sabbath. Then the lord *Eustachius*, Abbot of Flay, came to York, in England; and being honorably received by *Galfred*, Archbishop of York, the clergy, and the people of that city, he preached of the transgressing of the dominical day, and the other festivals or holy days. He gave the people repentance and absolution, upon condition that they hereafter should show due reverence to the dominical day and other festivals of the saints, not doing in them any servile labor; and should not exercise or keep markets of vendibles on the dominical day, but should devoutly employ themselves in good works and prayers. So it seems that the people here in England had little reverence for the Sunday before this, or other holy days.

These things the lord *Eustachius*, Abbot of Flay, constituted to be observed from the ninth hour, i. e. our three o'clock in the afternoon, of the seventh-day Sabbath, until the rising of the sun on Monday. And the people, upon his preaching, vowed to God that they hereafter would neither buy nor sell any thing upon the dominical day, un-

less perhaps food and drink to such as passed by. They vowed also, that of all things which they sold of the value of five shillings, they would give a fourth part to buy a lamp or candle for the church, and for the burial of the poor; and for the collecting of this, the aforesaid Abbot ordained to be made an hollow piece of wood in all parish churches, under the custody of two or three faithful men, where the people should cast in the beforementioned money. He ordained also that an alms-dish, or platter, should be daily had at the table of the rich, in which they should send part of their meat to the use of those who were indigent and poor, who had not prepared for themselves; which was a very charitable appointment. The same abbot ordained that none should buy or sell any thing in churches, or in the church porch, or church yard.

The foregoing refers to England. But the king, princes, and people of England, were then against the observing of Sunday, and would not agree to change the Sabbath or keep Sunday by this command. This was, I think, in the time of King John, against whom the Popish clergy had a great pique and quarrel, as not favoring their prelacy and monks, by one of whom he was poisoned. Scotland did not receive the change until A. D. 1203.

We have here the authority, (and for matter of fact undeniable, for aught that I know or can find,) of a council held in Scotland for initiating, or for the first bringing in there the observation of the dominical day, i. e. the first day of the week or Sunday. The kingdom of Scotland was Christian very early, and generally received the Christian religion about A. D. 435, and have this honor, that they were one of the last in this part of the world which admitted the first day to be kept for the Sabbath; and that was not till one

thousand two hundred and three years after Christ. To *Binius*, *Bæthius*, *Hoveden*, and *Matthew Paris*, and to the records of that kingdom of Scotland, where so great a transaction cannot probably be lost, further inquiries are referred.

This matter of fact strikes out one thousand two hundred and three years in the kingdoms of Scotland and England, from the seventeen hundred and twenty-one years, so confidently affirmed by Mr. Ward concerning the first-day Sabbath. And take one thousand two hundred and three out of seventeen hundred and twenty-one, and there remain five hundred and eighteen years—which is a prescription much too modern and weak to alter and lay aside the ancient established law of God's seventh-day Sabbath. I may safely leave any one to make his own inferences in so plain a case. Although this precedent of *Eustachius* be somewhat modern, yet, being seconded by a council, and that transmitted and published to the world in one of the volumes of the general and provincial councils, out of which it is translated; and this passing at the initiating, or first bringing in of the celebration of the first day of the week, or Sunday, into the kingdom of Scotland, which is famous for having the Gospel early preached there, and in this as famous, viz. for not receiving this innovation of the first day so soon as some other parts of the world, and England being then much of the same mind, as before said—it is nevertheless one precedent which may serve to abate what is printed about the first day, as if all the world since the time of Christ and the apostles had observed it, and as if the Sabbath ever since had been universally laid aside.

The law to alter the seventh day to the first, as you may see before in the collections out of the Centuries, was by the Bishops of Rome, who,

though they pretend to dispense laws to the church, yet they ought not to alter the law of God in any point or by any authority, but what is equal to that which enacted it. No Pope or any man on earth ought to pretend to an authority equal to the authority of God. So if there be no divine precept for any other than the seventh day, then it is certain that no decrees of popes, or councils, or any tradition, can be of any force to alter the law which God hath declared to be his law; that disputes against it are intolerable; and that it is impeaching the wisdom of God to make an alteration in his precepts.

That no man ought to alter God's laws, I think has been agreed by all the great Protestant writers. The reason is evident; the laws of God are above them all. "The wise in heart will receive the commandments, but a prating fool shall fall." Prov. 10: 8. It may be that Mr. Ward secretly wishes, that this fourth commandment for keeping holy the seventh day were not so plain, or that he could somewhere find it altered in the Scriptures; because so plain a commandment, not repealed or altered there, and so confirmed by Christ and his apostles, faces his conscience, answers all objections, and throws down all the batteries raised against it. He would fain find some plausible objection to shelter himself in a continual violation of it; but still the law rises up, and overthrows all his opposition. Indeed, it seems to me marvelous, that the observation of the weekly seventh-day Sabbath should be so long laid aside here in a land of light, notwithstanding so direct and plain a command, and that the first day should so far obtain, for which they have so little to say. Some at first by subtilty have put all their wits and strength to defend it, and have blown up their opinions to a wonderful height,

which God by his word can easily take down again.

For the present, some have altered, and in part abrogated this old command, and set up a contrary one in its stead, and so do become in this not God's subjects, but his law-givers, as if they could make a more holy and righteous law than the law of God. Have they not so far forsaken God's law, and walked after the imagination of their own hearts? Jer. 9: 14. How unreasonable is this, to impose a law upon God, and force him, at the same time, to revoke his own? And how their endeavor to impose this law for the first day on the universal church, can be excused from being a high usurpation of the divine authority, and from accusing God as if he had not sufficiently done his work, I know not. Whatsoever some men urge for obedience to their inventions, I cannot imagine that they think any shall be condemned or blamed by the Lord at last for not doing what he hath not required in his Word; or that they would have us live by the rules of tradition, when they know and acknowledge that we must be judged by another rule, viz. by the Word. That the Word of God which we have is the rule by which all worship, doctrines, conversation, discipline, and all mankind, are to be tried in this world, and shall be judged at last, I take to be the great Christian principle; which, as far as I can recollect, is generally allowed by all Protestants that I have known or read of in the world. But some men, under the color of tradition, usurp the divine authority against the commands of God. Some write and plead for what is forbidden in the second command. Others break in upon all the commands; for all of which, men may easily plead tradition, as in all ages they may discover some greater or less transgressions of all the commands,

which, to such arguers, are historical evidences for justifying such practices.

But follow no man farther than he follows Christ. There is no principle more evident, and universally confessed by all the reformed Christians, than that whatever God commands us, in his worship or otherwise, *that* we are to do, be the thing great or small. When men can bind God's promises of assistance to their inventions, whether they be days or any thing else, in his worship or other duties of men, then, and not before, they may appoint a new day of rest. And since there is no law, nor any word, to be found in the Scriptures, which do most certainly contain the whole and perfect duty of man, which requires the keeping holy of the first day of the week for the Sabbath; and since there is not one word of promise made to the observers of it, nor any promise of acceptance from the Lord for any person in that observation; and since there is not one word of threatening or displeasure there against those who do not observe it; how can it be proved by Mr. Ward, or any other man, to be of God. The Bible does not tell us one word that repeals or alters the fourth commandment in any jot or tittle; nor of any power there given to any that are, or ever should be, in the world, to make any alteration therein. And, therefore, unless you can show of persons thus authorized by God himself, it would seem, as long as heaven and earth abide, to be thus unalterable, and that the seventh day is the true weekly Christian Sabbath, and ought to be observed.

As for tradition, (so far as I can gather from my small stock of books,) about the seventh-day Sabbath, when the observation thereof ended, and about the first day, when the observation thereof began among Christians—I have given some small

account, hoping the world may hereafter have a more exact account thereof, if need be, from some one or other who has better abilities, a better library, and more youthful strength and leisure, whom I pray God to raise up in my stead.

CHAPTER IX.

The use of heathenish names considered.

Mr. Ward, in his exposition, considers the names of our days, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday; being now the known names of the days, he thinks we need no more scruple to use these names than to talk of Pope Pious Clement. To this I reply, from one of his texts in Ex. 23: 13, "Make no mention of the names of other gods, neither let them be heard out of your mouth;" which refers to the idol names of the days of the week, and proves the antiquity of Sunday from the heathen's worshiping the sun as their god—the sun being king, and the moon being queen. Now I confess that causeless scruples are a weakness, but a true conscientious tenderness of mind not to offend God in any thing wherein his will is made known to us in his Word, is, as I think, one of the most excellent things in man. And if Mr. Ward, under this notion of scruples, thinks to reflect upon conscientious obedience to the Word of God, or any part thereof, (which I hope he does not,) he will be much to blame. God having so expressly forbidden the mention of the names of idols,

as these were from which the days of the week were called; he having also repeatedly given us in his Word the proper names, the First, Second, Third, Fourth, Fifth, Sixth, and Seventh day, which seventh day is called the Sabbath throughout the Scriptures; I make no scruple to call the days of the week by the same names as the Lord called them; and if Mr. Ward will retain the old idol names without any scruple, notwithstanding his own acknowledgment whence they came, and notwithstanding the plain word of God against them, I cannot help it. And it seems to me that the most subtile of those who are fond of holding fast the idol names of days, do fear the consequence of laying them aside, as if it might by degrees restore both the true names and the Sabbath. On this subject Dr. *Owen* says:—

“Among Christians, this name, viz. Sunday, was not in common use, but by some was rejected, as were also the rest of the names of the days used among the pagans. So speaks AUGUSTINE, wishing that Christians did not call the days as pagans do. JEROME would not have the days of the week called after the idols and planets, but first day, second day, third day, fourth day, fifth day, sixth day, seventh day or Sabbath day; and he rejects the use of the ordinary names of the heathen. PHILASTITIUS makes the usages of them among Christians almost heretical. The popish Rhemists, on Reve'ations 1: 10, condemn the name of Sunday as heathenish; and POLIDORE VIRGIL, before them, saith, ‘It is both a shame, and matter of great lamentation, that before now the days have not been called by Christian names, that the heathenish gods might not have had among us such a standing monument.’ Indeed, among sundry of the ancients, there occur many severe expressions against the use of the common planetary names; and at the first relinquishment of heathenism, it had no doubt been well, if these names of Baal had been taken away out of the mouths of men, especially considering that the retaining of them hath been of no use nor advantage. I must add, that the severe afflictions, and contemptuous reproaches, poured out against them who abstain from using them, [the heathenish names,] argue a want of charity; since certainly there is an appearance of warranty in them who use not heathenish names, sufficient to secure them from contempt and reproach. For it is given as the will of God. Ex. 23: 13—“Make no men-

tion of the names of other gods, neither let them be heard out of thy mouth.' And it cannot be denied, that the names of the days of the week were names of the gods among the heathen. The prohibition is renewed in Josh. 23: 7—'Make no mention of the names of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them,' which is yet extended, in Deut. 12: 3, to a command to destroy and blot out the names of the gods of the people, which by this means are retained. Accordingly the children of Reuben, building cities, formerly called Nebo and Baalmeon, changed their names, because they were the names of the heathen idols. Num. 32: 38. And David mentions it as a part of his integrity, that he would not take up the names of idol gods in his lips. Ps. 16: 4."

There are many other names of days and seasons, used both in common speech and writing, to be rejected by all good Christians, they being set up for these three wicked ends, chiefly—1st. To uphold the detestable idol of the Mass, as *Lam-mas* day, *Michael-mas*, *Christ-mas*, and *Candle-mas*. 2d. To give God's time either to real saints, who abhorred such things, as *James-tide*, *Bartholomew-tide*; or to superstitious saints, who never had a being but in wicked men's brains, as *Valentine's-day*, *George's day*. 3d. To encourage people in horrid superstitious observations of times; as *Shrove-tide*, *Lent*, *Easter*, *Whitsuntide*; which they call holy days, and honor them more than the Lord's seventh-day Sabbath, the only holy day of God's appointing; whereby the Lord's time is justled out to bring in times devised by wicked men, who herein are like Jeroboam, the son of Nebat, who sinned and caused Israel to sin. 1 Kings 12: 32. Therefore Christians should not take these abominable names in their mouths, lest they learn the ways and walk after the customs of the heathen and papists; which, being vain and abominable, are positively forbidden in these and many other Scriptures, as in Ex. 23: 13, "In all things that I have said unto you be circumspect, and make no mention of the

names of other gods, neither let them be heard out of thy mouth." In Deut. 12: 3, God expressly commands his people to destroy the names of idols out of their land. In Josh. 23: 7, this command is repeated, "that they should not so much as make mention of the names of heathen gods." In Neh. 13: 24, 25, "The chief rulers vehemently contended with such as spoke half in the speech of Ashdod, and not altogether in the language of the people of God." In Ps. 16: 4, David, a man after God's own heart, declares, "that he would not take up the names of other gods into his lips." In Hosea 2: 16, 17, God promised to take away the names of Baalim from the mouths of his people, and that they should no more be remembered by their names. In Zeph. 3: 9, "Then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." In Zach. 13: 1, 2, God promiseth, when his people are washed from sin by Christ the fountain of grace, that he will cut off the names of idols out of their land, so that they shall be no more remembered. In 1 Cor. 15: 33, "Be not deceived, evil communications corrupt good manners." In Eph. 4: 29, "Let no corrupt communication proceed out of your mouth." In Col. 4: 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." In Titus 2: 8, "Use sound speech that cannot be condemned, that he who is of the contrary part may be ashamed, having no evil thing to say of you." In 1 Peter 4: 11, "If any man speak, let him speak as the oracles of God;" that is, Scripture language. And, indeed, there is the highest reason for calling the days of the week, and the months, by Scripture names only; for all times being the Lord's, and the Lord having

put names upon his own times, we should call his times by no other names than those which he hath given them in his holy Word. Hear what Christ speaks in Matt. 12: 36, 37, "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Therefore keep yourselves from idols.

CHAPTER X.

Time of commencing the Sabbath.

Mr. Ward would make the day to begin at midnight, and to end at midnight, according to the Roman account, and not according to the Scriptures. Though I am not willing to contend about terms, what is the natural, and what the artificial day, yet I may not admit the days of the week to be any other than what God at first fixed in the Scriptures; that is, the evening and the morning. It is true that the day, as distinguished from the night, begins in the morning and ends in the evening; and the night, or darkness, as distinguished from day, begins in the evening and ends in the morning. But the whole day consisteth of evening and morning, that is, night and day; and we find in Gen. 1: 3, that when light was created, "God divided the light from the darkness; and God called the light day, and the darkness he called night; and the evening and the morning were the first day." So the light

was the day, and the darkness the night, as distinguished from one another. But one day, or the first day of the week, consisted of evening and morning, that is, of darkness and light, which was the first day; and so the evening and the morning were the second day; and the evening and the morning were the third day; and the evening and the morning were the fourth day; and the evening and the morning were the fifth day; and the evening and the morning were the sixth day; and the seventh day God rested, or sabbatized. In Gen. 2: 2, 3, the seventh day is thrice mentioned, and God blessed the seventh day and sanctified it, or made it holy; which making it holy, I think, resolves the main question which day of the week should be kept for the Sabbath, consisting of evening and morning, that is, of darkness and light; and so beginning in the evening, and ending the evening after, is the plain appointed and fixed time for the Sabbath; and this reckoning of days is according to Scripture, as Mr. Ward acknowledges.

As to the time when the Sabbath doth begin, I conceive that it is not to be at midnight, according to the reckoning of this kingdom and the Papists; nor at noon, as the Gipsies count; nor in the morning, as others reckon; but upon the evening before, and so continue to the evening after, as the Lord reckons the day to begin and end. Gen. 1: 5, 8, 13, 19, 23, 31; and Gen. 2: 1—3. I can no where find that first distribution of day altered by God.

But while they are confounded in their language, like Babel's builders, laboring with much difficulty to find some beginning of man's Sabbath, behold the lively oracle of God's unchangeable seventh-day Sabbath, opening all prison doors, breaking all bars, untying all knots, making it manifest that night was the beginning of time, before any light

appeared. This darkness, with the ensuing light, completed the first day, the second day, third, fourth, fifth, and sixth days, wherein the Almighty finished the whole fabric of heaven and earth. And no sooner did the sixth day's sun cease, than ELOHIM ceased to show his power in creation; and withdrawing himself, he immediately sanctified the seventh day for the Sabbath, delighting himself in the pure and spotless work of his hands; for as yet sin had not spoiled the creature. But while Jehovah celebrated his Sabbath with man, for whom it was made, "lo the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7. So that here the Lord's Sabbath, without the least loss of time, begins exactly when the sixth day's sun is set, and the world's creation ends. Therefore such as desire to be holy, as God is holy, must not only observe the seventh-day Sabbath, but begin this holy rest as God commands; that is, when the sixth day's circuit of the sun shows us that it is time to cease from earthly labors, as Jehovah in his royal law hath proposed himself for our example. This was the course of believers, I suppose it will scarcely be questioned, in Moses' time; since even the ceremonial Sabbaths, because honored as Sabbaths, were to be observed from even unto even. So after the Jews were carried to Babylon for slighting the Sabbath, did honest Nehemiah set himself to enforce the exact observance of this day, by causing Jerusalem's gates to be shut before the Sabbath, even whilst the declining sixth day's sun, by descending on the mountains surrounding Jerusalem, cast some obscurity upon the city gates:—a good example for earthly minds, who will not leave their servile labor till the last minute, but perhaps allow themselves liberty to do some household business after the Sabbath's beginning. We lie under equal

engagements at least with ancient Israel, which should oblige us to such evening sacrifice, as appears to have been their custom by that Psalm designed for the Sabbath—"It is a good thing to give thanks unto the Lord, and to praise thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night." Ps. 92: 1, 2. This sacrifice very well becomes Christians; and so the disciples of Christ began the Sabbath, and so the Lord's ancient people celebrate the Sabbath. So that it is abundantly manifest, that from even to even it is to be kept. Thus the Jews constantly observe it; and thus all faithful Christians ought to sanctify it, who by Scripture authority are set free from all that confusion and contention, which, as a scourge from God, perplexeth the observers of their supposed first-day Sabbath; for they know not when to begin, nor when to make an end. Thus you may see what confusion they are in, who say the Sabbath is changed from the seventh day to the first, and yet observe neither, but part of the first day and part of the second. For some say their Sabbath begins at midnight; and some say it begins in the morning, when a part of the first day is spent; and they end at midnight, or in the morning, when part of the second day is spent. Yet they will have this to be the Sabbath.

CHAPTER XI.

Remarks upon the argument for the observance of the first day from the resurrection of Christ and his appearances to his disciples.

If God, by a positive moral and perpetual commandment, doth bind all men in all ages to such a particular seventh day as himself hath appointed, then either Mr. Ward must prove that God hath made his moral law changeable by appointing some other day, or else the seventh-day Sabbath must be restored to its primitive glory. His first ground for the change of the Sabbath to the first day of the week, is raised from Christ's resurrection and appearing to his disciples. But the very great difference between the Father's example at the world's creation, and the Son's action at the resurrection, will discover soon the vanity of this argument. For at the world's creation God did sanctify the seventh day for his Sabbath, and rested on it, giving us an example for the ground of our obedience; but upon the resurrection there is not the least syllable of a change, institution, sanctification, or celebration of the first day. Yea, so far was Christ from resting upon the day of his resurrection, that he traveled many miles upon this supposed new Sabbath, not to any religious meeting, but *from Jerusalem*, the place where most of his disciples were, purposely joining himself with the two disciples that were journeying on foot seven miles and a half into the country. Mark 16: 12; Luke 24: 13, 15.

Christians, in the name of the Lord, awake, and pollute your souls no longer with a weekly profanation of the Sabbath upon such a false supposition

as a change at Christ's resurrection! You see that your Creator sanctified his seventh-day Sabbath, and rested upon it. But for the first day, you have not one word of a command to keep it as a Sabbath; and for an *example*, you have that of Christ to work on it, for he traveled, with two of his disciples, upon their private occasion, on the first day of the week, not giving them the least admonition about the observation of the first day for the Sabbath; which undoubtedly he would have done as freely as in other things, had he intended the first day for a new Sabbath.

Now I beseech you consider, whether this be likely, that Christ, who was faithful in all his house, would intend the first day for a Sabbath, and yet never leave one word of command, nor any example for it but that of journeying fifteen miles. Observe, also, that upon the first day he was at a village called Emmaus, seven miles and a half from Jerusalem, when it was towards evening, and the day far spent. Luke 24: 13, 29, 30. After which, he supped with the two disciples, which took up some time. Then they returned that seven miles and a half to Jerusalem on foot. So that if the day was far spent before they entered the village, it must doubtless be quite spent before they could provide and eat their suppers, and return seven miles and a half again. Luke 24: 32. And so, before Christ appeared to the eleven, the first day must needs be past; for although they said he appeared the first day at even, yet they must have known that the first day was then fully ended, as it is plain that the Sabbath was ended at evening when the sun did set. Besides, this journey from Jerusalem to Emmaus, and back again, was a traveling journey, being three-score furlongs. Luke 24: 13. And being more than a Sabbath-day's

journey, (for a Sabbath-day's journey is about two miles and a half,) I do not see how any body can make that journey consistent with the keeping of the first day for a Sabbath. For this there is no institution, or command, but rather the contrary, since their traveling upon that first day of the week, without any reproof from Christ, seems directly against a first-day Sabbath.

And as to what is said about Christ's appearing upon several first days of the week to his disciples as they were assembled, I believe, upon diligent search, that this will also be found but a vain flourish; and indeed, that he never appeared to any assembly upon any one first day according to the Scripture account, which most certainly begins the day with the evening. As for Christ's second appearing to the disciples, it is expressly said, that it was after eight days, and therefore could not have been on the next first day of the week. John 20: 26. And for his third appearing to his disciples, surely Mr. Ward will not say, that it was on the first day, seeing they were at their trade of fishing. John 21: 1.

Mr. Ward conceives that the cause of the first assembling of the disciples on the first day of the week, was to celebrate the new Sabbath in honor of Christ's resurrection; whereas they were so far from believing that Christ was risen, that the women's tidings thereof seemed to them as idle tales. Yea, the first day was finished before they believed; so that they could not in faith do any such thing. Mark 16: 14; Luke 24: 12. But here it is evident how sadly they are put to it, who must say something for their first-day Sabbath, and yet can say nothing better.

Mr. Ward says, Christ appeared to his disciples on the Lord's day, or first day of the week, being

the day on which he rose from the dead, and the first Lord's day was a Sabbath.

Answer—1st. If it was a Sabbath, yet it was not so by the fourth commandment; for that requires the seventh day. Ex. 20: 10. But Christ appeared on the first day of the week. The text saith, that the disciples were assembled together for fear of the Jews, not that it was to keep the first day for a Sabbath. But with you every assembly must be a Sabbath. The Scripture saith, Christ appeared *at night*, the doors being shut. Our question is not of the night, but of the day or day-time.

2d. If every day wherein Christ appeared to his disciples must be a Sabbath day, then a fishing day must be a Sabbath day; for Christ appeared to them when they were fishing at the sea of Tiberias. John 21: 4.

3d. Then also, in Christ's time, they had forty Sabbaths together; for he was seen of some of them for forty days. Acts 1: 3. His appearances, therefore, prove not any thing as to a change of the Sabbath; so this first day of the week, in Christ's time, was no Sabbath. How then can you think that the churches afterward kept the first day for the Sabbath? Were they more holy than Christ? If they were, it was but a superstitious holiness.

Mr. Ward says, it is as plain as that two times two makes four, that Christ rose from the dead on the first day of the week.

To this I answer, that as plain as it is, by all the wit and learning Mr. Ward has, he cannot prove it. Mary came when it was yet dark. John 20: 1. That it was before day, is as clear as the sun. Then said the angels, “Why seek ye the living among the dead? He is not here, but is risen.” Luke 24: 5, 6. As if they had said, Long ago. Had Mary

come at midnight, she had heard the same, for all you know. None of the evangelists tell us when Christ rose. There had been a great earthquake; for the angel of the Lord descended and rolled back the stone, and for fear of him the keepers did shake, and became as dead men, (Mat. 28: 2, 4,) but were now revived and gone; for, saith Mary, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." John 20: 2. These things had a time to be acted over; but how long it had transpired before Mary first came, which was still before day, is not expressed. Jesus must needs rise in the evening to complete the time prefixed for his laying dead, which time was what Christ had solemnly declared, viz: "As Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." Matt. 12: 40. It is then as reasonable to believe, that seeing Christ died before the day was ended in the time of his crucifixion, he did rise before the third day was quite ended in the time of his resurrection.

But to introduce the day of Christ's death, I must begin with its lively type, viz. the Lord's Passover. This, from its first institution, was on the fourteenth day of the first month Abib, or Nisan, according to the sacred account. From the time of Israel's deliverance out of Egypt, the paschal lamb was to be taken upon the tenth day, and kept till the fourteenth day—probably that the sight of it might occasion preparation of heart—and it was killed in the evening, (Ex. 12: 6,) for the Passover was not lawful, if it were killed before noon; and the reason of this is, because the law doth expressly appoint that they should kill it in the evening, and because the daily evening sacrifice was to be

killed before they began to kill the Passover; the reason of this also is readily to be given, namely, because an extraordinary service must not anticipate one ordinary and constant. After they had burnt the incense of the evening sacrifice, and after they had dressed the lamps, then they began to kill the Passover, and so continued until the end of the day. The time they divided thus:—They slew the daily sacrifice at the eighth hour and a half, and then offered it at the ninth hour and a half; but on the eve of the Passover, they slew it after the seventh hour and a half, and offered it at the eighth hour and a half, whether the day were a common day or a Sabbath day. The division of the day by hours was not used when the Passover was commanded; the word *hour*, except in Daniel, is not in the Old Testament; but they divided the day into three parts, called morning, noon, and even. From six to ten was morning, from ten to two was noon, from two to six at night was even. The beginning and end of this last part were the two evenings between which the lamb was killed, and it was eaten at midnight. Our Lord Jesus, who was to fulfill the law, kept this Passover. According to the law, he commanded his disciples to prepare it upon the fourteenth day, and he ate it with them at midnight on the fifteenth day. Matt. 26: 17. At this evening, when the fourteen days ended, and the fifteenth day began, then began the first of the seven days of unleavened bread. Lev. 23: 6; Num. 28: 17; Mark 14: 12.

Question. Why then is the fourteenth day called the first day of unleavened bread?

Answer. Partly, because it was prefixed and joined to them; and partly because the Passover was killed on the fourteenth day, which was eaten

with unleavened bread at the beginning of the first day of unleavened bread; and so sometimes all the eight days are called days of unleavened bread. Matt. 26: 17; Luke 22: 7. But the days of unleavened bread, properly so called, were but seven, and were exactly bounded. Observe that the *first* day of the seven was the *feast* of the Passover; and the *fourteenth* day of the first month is the *Passover*, and in the *fifteenth* day of this month is the *feast*. Ex. 12: 18; Num. 28: 16, 17. On this first day of the feast, when these great matters were to be in hand, namely, their appearing in the court, and offering these their sacrifices of solemnity and rejoicing, at the last Passover of our Saviour, they showed themselves otherwise employed; for on this day they crucified Christ. Mark this well, the first and last of these seven days were holy convocations. "Seven days shall ye eat unleavened bread, in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation, no manner of work shall be done in them, save that which every man must eat." Ex. 12: 15, 16. These were ceremonial Sabbaths, and commonly called Sabbaths; but it is the first day of the seven which falls under our consideration, viz. the fifteenth day of the month, which you may see called a Sabbath in Lev. 23: 2, 15. This is the Sabbath on which the Jews killed Christ, and which you suppose to be the seventh-day Sabbath. But you are much mistaken. The fifteenth day of the month, on which Jesus died, was the Passover Sabbath day; but they deferred it to the day following, and called the fifteenth day preparation day.

Question. Why did they so?

Answer. As when a fixed fair falls on the first

day of the week, the people keep it on the second day of the week. Goodman's "Translation of Feasts," lib. 3, p. 138, says :—"If the Passover Sabbath fixed on the fifteenth day of the month fell on some certain days of the week, the Jews had a custom to translate it to the next day, by their rule *Badu*, of which one Eleazer is said to be the author, who lived 350 years before Christ's birth." Mark this well. That this Sabbath was thus translated, a man cannot in truth deny. The reason of this politic translation was, that two Sabbath days might not immediately follow each other; because, say they, it was unlawful during those two days to dress meat, or bury the dead; and it was likewise inconvenient to keep meat dressed, or the dead unburied two days. And this I affirm, that as to the day, it was no Sabbath at all, ceremonial, nor moral, but one of their own invention.

Objection. No Sabbath! but the Scripture calls it a Sabbath.

Answer. So does the Scripture call the devil Samuel four times in a few words, and does not once tell us it was the devil. In calling the devil Samuel, God tells us what Saul and the witch called him, and leaves it with us to judge, whether a wicked, silly witch, had power to bring Samuel to life. So in calling that a Sabbath, God tells us what the Jews called it, and leaves it with us to judge, whether Jesus Christ, or the Jews, were likeliest to break God's law. Hence sometimes it hath no Sabbath title; as, for example, John, speaking of the day of Christ's death, saith, "It was the preparation of the Passover." John 19: 14. It is nothing but Passover. Matthew, speaking of this high Sabbath, calls it "the next day that followed the day of preparation." Matt. 27: 62. Strange!

—a Sabbath, and a high day, and no name, except “the next day!” Thus God is pleased to drop words to see what notice men will take of them.

Objection. How—no Sabbath? Why then is it called a high day?

Answer. The right day was a high day, for on it Israel went out of Egypt with an high hand. Ex. 14: 8. And it was for a monument of their miraculous deliverance; as, for example, “This day shall be unto you for a memorial.” Ex. 12: 14. “Remember this day in which ye came out of Egypt. And thou shalt shew thy sons; and it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes.” Ex. 13: 3, 8, 9. There were many solemn or memorable occurrences why they should remember this day with wonder, viz: that Pharaoh, who stood so many storms, should rise up in the night, and call for Moses and Aaron, and say, “Go serve the Lord as ye have said, also take your flocks and your herds as ye have said, and be gone, and bless me also,” (Ex. 12: 30—32;) that six hundred thousand men, besides women and children, should be pulled out of prison from two hundred years’ tyranny, and all in one night—a night indeed to be much observed to the Lord. Upon this account, that Sabbath was an high day. Good Josiah, and some other princely persons, sacrificed at one Passover, of oxen, bullocks, and small cattle, thirty-one thousand and four hundred. On this day all the males were to appear in the temple, and to bring with them a burnt-offering for their appearance, and a double peace-offering, one for the solemnity, and another for the joy of the time of harvest; and they conclude it due from these words, “None of you shall appear before the Lord empty.” Ex. 23: 15, 16. The most proper time for the

offering of these, they accounted to be the first day of the festival, and they strove to conclude their festivities upon it, that they might return home the sooner to their harvests; and if these sacrifices were offered in any of the festivals, it served their turn. This was an high day, and whether they kept the right day or the wrong, it was all one in their esteem. They pretended to give *reasons* for its translation, as Mr. Ward does for his first-day Sabbath.

Observe well, that this temporal deliverance on the fifteenth day of the month, was a type of eternal deliverance by Christ's death on the same day of the year. This then should have been a high day on Christ's account. But him the carnal Jews laid low. They killed Christ on the Passover Sabbath day, and kept the Passover on the wrong day. It is related, that when Christ was brought into Pilate's Judgment Hall, which was after he had eaten the Passover with his disciples, as all the evangelists declare, the Jews durst not go into the Hall, lest they should be defiled, and thus be prevented from eating the Passover. John 18: 28. If you say that the Jews kept the right day, you must say that Jesus kept the wrong day. If you say that the Jews did not translate the Passover to the day after the right day, you must say that Jesus did anticipate it the day before the right day; that is to say, Christ died on the fourteenth day, and killed the Passover on the thirteenth day, contrary to the law. In so saying, you make Jesus a transgressor; for the law particularly required that "the man that is clean, and is not on a journey, and forbeareth to keep the Passover, even the same soul shall be cut off from his people; because he brought not the offering of the Lord in his *appointed season*, that man shall bear his sin." Num. 9: 13. Thus, by justifying

the Jews, you condemn Christ. In order to prevent encroachments upon the appointed time, it was furthermore directed by the law, that "if any man shall be unclean by reason of a dead body, or be on a journey afar off, yet he shall keep the Passover unto the Lord. The fourteenth day of the *second* month at even they shall keep it." Num. 9: 10, 11. But had Christ failed of fulfilling the whole law, God's purpose of man's salvation had failed. On the fourteenth day of the month Nisan, the Passover was killed according to all the rites of it. Num. 9: 3. On the fifteenth day Christ was killed. The sixteenth, being wave-day, was the first day Jesus lay dead; therefore he rose not that day, and so Pentecost could *not*, as you argue, fall on the first day of the week. So your Pentecost opinion is utterly overthrown with that, for Christ's death was not on the sixth day. The fifteenth day of the first month Nisan, when Christ was crucified and died, fell that year on the fourth day of the week, i. e. Wednesday, at the end of which day our blessed Jesus was buried, from which time to the end of the seventh-day Sabbath was three days and three nights, the term of time that our Lord foretold he should lie in the grave. Matt. 12: 40. So that there were two days between the day of Jesus' death and the seventh-day Sabbath, and one day between that high Sabbath and the seventh-day Sabbath. Had the Jews kept the right day, there had been two days between their high Sabbath and the seventh-day Sabbath, which you say were both in a day. The reason of this translation was because it fell on the fourth day of the week; for if this Sabbath, fixed on the fifteenth day, fell on Monday, Wednesday, or Friday, the Jews' custom was to translate it to the next day. That year it fell on Wednesday; they therefore kept it on Thursday, the

sixteenth, or wave-day. So you may see that your wave-day and Pentecost were on Thursday.

To prove the truth of the foregoing position, I will give one Scripture more, in Dan. 9: 26, "And after three-score and two weeks shall the Messiah be cut off, but not for himself." These are extraordinary weeks. "And he shall confirm the covenant with many for one week," (verse 27,) or rather for many by being cut off, according to the covenant, (Zech. 9: 11,) and shall cause the sacrifice and oblation to cease. The sacrifice was the yearly Passover. Ex. 12: 27. The oblation was the daily sacrifice. Num. 28: 3, 4; Dan. 9: 21. These two were the yearly type and the daily type of Christ's death; when he, the substantial sacrifice, was offered for us, then he caused these shadows to cease. But when? In the midst of the week he shall cause the sacrifice and the oblation to cease. Dan. 9: 27. This one week was an ordinary week of seven days, the midst of which is the fourth day, or middle day, having three days before it and three days after it, and all of these three last. Jesus lay dead. So you may see that the week-day of Christ's death was foretold before his birth by the Scriptures of truth, though you may be ignorant of it—in which God drops words in the dark, to see if men will seek after him. Thus I have given you the testimony of God's holy word, in the Old and New Testaments, to prove my opinion by.

Question. If Christ lay so long dead, why did the Jews go to Pilate for an order to secure the sepulchre on a high Sabbath day, and not stay till the next day?

Answer. As necessity hath no law, so necessity hath no holy days; what cannot be done before, nor deferred till after, may be done on the Sabbath

day. It could not be done before, for their heads were so full of concern to get Christ crucified, that there wanted room for that consideration; and they had been up the night before and that day too. But having slept upon it, and settled their wicked wits, Now sirs, say they, we remember that that deceiver said, after three days I will rise again; and it cannot be omitted till to-morrow, for he may be stolen away to-night by his deceitful disciples. Matt. 27: 63, 64.

Question. If there was a day for work between the two Sabbaths, why did not the zealous women bring their spices on that day, but stay till after the Sabbath day?

Answer. Because they could not get in. The Jews made the sepulchre secure, sealing the stone and setting a watch. It was made fast for three days, to prove Christ an impostor. Matt. 27: 66.

Question. When do you suppose Jesus Christ rose from the dead?

Answer. I do more than suppose, for I am fully satisfied, that Jesus Christ rose from the dead in the even when the Sabbath ended. He did not rise in the morning. There is not a text in the Bible that tells you so. The two Marys came to see the sepulchre as it began to dawn towards the first day of the week, and Christ was risen from the dead. Matt. 28: 1—6. It is therefore a settled question, that if the day begins, as some say, in the morning, Jesus did not rise on the first day of the week.

Objection. Mary's coming to the sepulchre in the morning, seems to signify that Jesus was to rise in the morning.

Answer. It was not the least sign of his rising in the morning, nor came they with any expectation of his resurrection, but to anoint him, as if he had

been to lay in the grave as other dead men. When Jesus foretold his rising from the dead, his disciples questioned what that rising from the dead should mean. Mark 9: 10. When he told them that he should be mocked, spitted on, scourged, put to death, and rise the third day, they understood none of these things. Luke 18: 34. And when they saw that he was risen, they knew not the Scripture that he must rise again from the dead. John 20: 9. This phrase, "the third day," is most miserably mistaken, if thus taken, viz. Friday one, Saturday two, Sunday three; as if the day of Christ's death and the day of his resurrection were two of the three days. Neither is the one nor the other any part of that number; but the third day must be understood by more definite texts, viz: "The son of man shall be three days and three nights in the heart of the earth." Matt. 12: 40. "The son of man must be killed, and after three days rise again." Mark 8: 31. Christ's enemies could remember his words, though his friends forgot them. 'We remember, say they, that that deceiver said, while he was yet alive, After three days I will rise again.' Matt. 27: 63. The angel said to the women, He is risen, as he said, (Matt. 28: 5, 6,) that is, when the days and nights were ended which he foretold for his lying dead in the grave. Jonas the prophet showed the mystery of Christ's death and his resurrection, being three days and three nights in the belly of the whale, which afterwards cast him up uncorrupted. Even so the Son of Man was three days and three nights in the bowels of the earth uncorrupted, and rose again. Matt. 12: 40.

Objection. It hath been the opinion for many generations, that Christ was crucified and died on the sixth day.

Answer. If so, it is time that it was corrected. If I had no better foundation for my opinion, I should be ashamed to own it. So too with the Pentecost. Let us look at these fifty days in the letter of the law. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath shall ye number fifty days." Lev. 23: 15, 16. This morrow, or wave-day, is the first of the fifty days; seven weeks are equal to forty-nine days; the morrow after completes the *fifty days*, as the Greek word *Pentecost* signifies. And when the day of Pentecost was fully come, (Acts 2: 1,) that is, when the seventh Sabbath was past, the seven weeks were complete, and Pentecost was fully come. Observe that the fiftieth day begins another week on the same day of the week on which the first day of the fifty began the first week of the seven; so the first day and the fiftieth day fell both on the same day of the week. This a child might tell; but I remind you of it, that you may see that your two great days for confirmation of your opinion stand and fall together. And now I tell you that these two days did not fall on the first day of the week. Pentecost fell not on the first day. The Passover was killed on the fourteenth day, and the Passover Sabbath was on the fifteenth day, on which Christ died, and the sheaf was waved on the sixteenth day. This is plain enough. This wave-day, on which you say Christ rose form the dead, was the first day he lay in the grave. So, by your account, Jesus rose from the dead the next day after his death—buried at even and rose in the morning. But suppose Jesus had risen on this wave-sheaf day, yet what type of Christ's resurrection was the sheaf? There was an

he-lamb without blemish offered on that day too, which was as much a type of Christ's death on that day, as the sheaf could be of his resurrection. By this rule Christ both died and rose in a day. Into what a wilderness will the wit of men lead us! Observe that this wave-day, on which you say Jesus rose, was the first day he lay in the grave. If you had said the lamb was a type of Christ's death before that day, and the wave-sheaf a type of his resurrection after that day, there had been some shadow of reason in your assertion. So you may see that your Pentecost proof is perished, and your arguments are false.

Thus I have given you a true account of the day of Christ's death, of the time of his burial, of the time he lay dead, and of the time of his resurrection. But you neither tell us when Christ died, nor how long he lay dead, nor when he rose; for you have nothing in the Bible to prove your opinion by. First, the day of Christ's death is not said to be on the sixth day; second, the Sabbath ensuing is not said to be the seventh-day Sabbath; third, the first day is not said to be the morrow after the Passover Sabbath, but when it is spoken of it is thus phrased, 'in the end of the Sabbath,' or 'when the Sabbath was past,' or 'the first day of the week.' Matt. 28: 1; Mark 16: 1; John 20: 1.

I marvel now that people are groping in mists at noon-day, looking for the time of Jesus' resurrection in the morning, when that was not at all to be expected. For there was no need for the time of his resurrection to be expressed, when the time of his burial at evening, and the time of his continuance in the grave, three days and three nights, are expressed. Matt. 12: 40. Shame upon this groundless plea for the beginning of the Sabbath at midnight or in the morning. I pray you consider

seriously with yourself, what account you can give at the great day of judgment, if you will not hear God's voice so audible, nor see his word so visible, but will ground your sabbatical opinions on man's tradition, which hath no support in God's Word. "Wherefore be ye not unwise, but understand what the will of the Lord is." Eph. 5: 17.

None of the apostles say that Christ rose on the first day of the week. But if he had risen on the first day, is that a sufficient reason to change the day which God himself prescribed unto us, blessed and commanded? By the same argument with which you plead for the day of Christ's resurrection, I may plead for the day of his birth, and for the day of his death, and for the day of his ascension, since neither of these are inferior to the day of his resurrection.

For example, the Psalmist speaks of a day which the Lord Jehovah hath made, and saith, "I will rejoice and be glad in it." But what day is this? Why, the day of Christ's birth. Luke 2: 10, 11, 13, 14. "And the angel of the Lord said unto the shepherds, Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." The birth of Christ was the best cordial that ever the Lord's prophets proposed to the church in her most disconsolate condition in foregoing ages. That Christ is given to the world, is the sum of all good news, and affordeth such joy as surpasseth the three great worldly joys—the joy of marriage, the joy of harvest, and the joy of victory. This day, therefore, is the day that the

Lord Jehovah has made a day of rejoicing to the church of Christ, and we will be glad and rejoice in it; for can it be imagined that the Spirit, by the Prophet, should signalize this day for nothing; saying, This is the day which the Lord hath made, to no purpose? Yes, we may say for the day of his Son's birth, 'It is a day that the Lord hath made, and that we might rejoice and be glad in it.'

Again, God the Father leaves such another stamp of divine honor upon this day, as he never before did leave upon any day, where he saith, "Thou art my son, this day have I begotten thee;" still, I say, having respect to the day of Christ's birth, for that and no other is the day here intended. This day, saith God, is *the* day; and now shall not Christians, when they read that God saith *this* day, and that too with reference to a work done on it by himself, and so full of delight to him, and so full of life and heaven to them, also set a mark upon it, saying, This was the day of God's pleasure, for that his Son was born into the world? And shall it not be the day of my delight in him? This is the day in which the Son was both begotten and born into the world. Heb. 1: 5, 6. Shall kings and princes and great men set a mark upon the day of their birth and coronation, and expect that both subjects and servants should do them honor on that day? And shall the day in which Christ was both begotten and born into the world, be a day contemned by Christians, and his name not be regarded on that day? I say again, shall God, as with his finger, point at this day, and that in the face of the world, saying by the angel, "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord?" and shall not Christians fear and awake from their employments to worship the Lord on this day? If God remembers it, well

may we, and with all gladness of heart. When he bringeth his first begotten into the world, he saith, And let all the angels of God worship him. Then the morning stars sang together, and all the sons of God shouted for joy. This day he was declared to be the Son of God with power. This day our dear Redeemer was born into the world. Nor is it altogether to be slighted, that when he bringeth his first-begotten into the world, he saith, Let all the angels of God worship him; to wit, at the very time and day when Christ was born into the world. Whatever our expositors may say of this text, to me it seems to be meant of his birth-day, when God brought his first-begotten into the world, for he said, And let all the angels worship him. The bringing of his first-begotten into the world, was when he was born into the world. Now, saith the text, when God brought him thus into the world, he requireth worship to be done unto him. When? On that very day that Christ was born into the world; and that by all the angels of God; and if by all, then ministers are not excluded; and if not ministers, then not churches, for what is said to the angel is said to the church itself. So then, if the question be asked, When must they worship him? the answer is, when God brought him into the world; that is, the day he was born into the world should be the day for worshiping him.

Here you may see, Mr. Ward, both by Scripture and reason, that there is more to be said for keeping that day for the Sabbath on which Christ was born, than you have for keeping the first day of the week for the Sabbath.

Again, Mr. Ward argues that the work of redemption is greater than the work of creation; therefore they keep the first day in commemoration

of it, as they of old did the seventh day in commemoration of the work of creation.

Answer—1st. As touching the greatness of either the work of creation or the work of redemption, though both are very great, it is not a sufficient argument to keep a Sabbath upon. It is the command of God that is to be the rule of this as of all other duties, for it is the command of God that we ought to be obedient to. Therefore it is often expressed, If ye keep my commandments; if ye do and observe, saith the Lord, what I have commanded you. And therefore do the prophets use this expression so often, Thus saith the Lord, which you cannot do for your first-day Sabbath, without telling a lie.

2d. The day of Christ's *death* was the day or time wherein the height of his love to mankind was eminently shown, in bearing our sins and misery in his own body on the tree. So that if any day ought to be regarded above others, on account of what Christ hath done for us, surely that wherein the highest strains of his love to mankind were manifest, must be the day. If the work of redemption may be properly said to be finished on any particular day, surely we may conclude that Christ is the fittest judge and determiner in this matter, and he tells us, in John 19: 30, just upon his giving up the ghost, "It is finished," that is, the toil, labor, burden and misery of it. Wherefore the Apostle Paul, who best knew wherein or on what account to glory, eminently gloried in the passion, not in the resurrection, of his Saviour. Gal. 6: 14. And he seems, as it were, to promote and appoint a festival in commemoration thereof. Christ our Passover is sacrificed for us; therefore let us keep the feast, (or holy day, as in the margin.) 1 Cor. 5: 8. From all which it is evident, both by Scripture and

reason, that if any day of the week or year hath gained observation on the account of Christ's undertaking for mankind, it is the day of our Saviour's death and passion, and not the day of his resurrection. I write not this because I suppose that any sanction of this day will advance it above others—for nothing less than a divine institution will bear any weight with me—but to show the absurdity and unreasonableness of those who, acting only by human dictates, pretend to give that honor to Christ which he never required, nor will ever accept at their hands.

Mr. Ward conceives that Christ's rising out of the grave and coming to his disciples on the first day of the week, is much to the purpose, if not sufficient to prove his supposed Sabbath.

Answer. But you should look farther, sir, than Christ's rising out of the grave; for that was not his highest exaltation. His highest exaltation was when he ascended to the right hand of God, and all power was given to him in heaven and on earth. Matt. 28: 18; Acts 2: 33. Then was he highly exalted, and had a name above every name, that at the name of Jesus every knee should bow. Phil. 2: 9. Hence Peter saith to the Jews, when he treateth of Christ before them, and particularly of Christ's exaltation, "This is the stone which was set at naught of you builders; the same is made the head of the corner." He was set at naught by them during the whole course of his ministry unto his death, and was made the head of the corner by God on that day when, ascending on high, he led captivity captive, and gave gifts unto men. Eph. 4: 8. Then if Christ's being made the head of the corner may give authority for that day of the week on which it occurred to be kept for the Sab-

bath, it will more properly become the day of his ascension. After he was risen, Christ said to Mary, "Touch me not, for I am not yet ascended to my Father." John 20: 17. And we find by Acts 1: 3, that he was seen of his disciples forty days, before we read of his ascension day. And our nation doth observe Christ's ascension forty days after Easter, though but once in the year. Yet that seems best to agree with his being made the head of the corner, when God had not only raised him from the dead, but also set him at his own right hand in heavenly places, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet. Eph. 1: 21, 22. Now indeed is Christ, who was rejected, made the head of the corner; and if we understand the text to require a Sabbath every week on the day that Christ was exalted, then we must keep it, not on the first day of the week, but on the fifth day of the week, for that is the day yearly observed for ascension day, called Holy Thursday.

And why may not one as well advocate the day that Christ was born on for the Sabbath weekly, in memory of his birth; and the day he died on, in memory of his passion; and the day he ascended up to heaven on, in memory of his exaltation? There is more said, by the Scriptures, for any of these three days to be kept for the Sabbath every week, than there is said for the first day. All which conceits, and many other such like as do pretend to be for the honor of Christ, are groundless. When any person whatsoever, with pretended good intentions, assumes an authority of his own head to add to the Word of God, or in any way to alter it in a tittle, therewith comes in the whole

Romish calendar of saints' days, and all their mass and mockery, which have as specious pretences as there are for the first-day Sabbath. If the churches corrupted, or even the purest churches, be once admitted to have power to invent, or to alter a divine institution from one day of the week to another, I know of no bolts or locks strong enough for such a door, to keep it from letting in upon the churches of Christ whatsoever pleaseth those in power in any part of the world, whether it concerns God's immediate solemn worship, or matters of doctrine or conversation. For if such gaps be left open, by the like reason there may be laid as great burdens upon the Christian churches as were upon the Jews of old, or as are now upon the Romanists—such as are utterly inconsistent with all instituted worship, and all true Christian liberty, wherein Christ by his word hath made his churches free, in which liberty we are to stand fast. Gal. 5: 1. This liberty consists in a freedom, not only from the ceremonial law of old, contained in ordinances, which are laid aside by Christ, which liberty is purchased by him, but also in a liberty not to be entangled with a new yoke of men's devices and inventions. God hath left laws enough for the well governing of his church; to which laws, if we yield entire subjection, we have certainly no need further to trouble ourselves. And whilst no man has yet from Scripture shown us any institution for the first day, not alteration of the seventh, after one thousand seven hundred and twenty-one years, I do not now expect it of any man. Such places have been already searched for by many writers, and being not yet found, I think we may conclude that they never will be found. Therefore I wonder that anybody should pretend to a divine institution, sanctioned by God in the Scriptures, for the

first day of the week to be the Sabbath, when there is no such thing to be found, except in the Westminster Catechism.

That this sacred rest of the seventh-day Sabbath is not changed, as Mr. Ward supposes, by Divine authority, from the seventh and last day of the week to the first day; or, that the Scripture doth not anywhere require the observation of any other day for the weekly Sabbath, but the seventh day only, is sufficiently evident from what hath been said already. For if the seventh-day Sabbath be of universal and perpetual concernment to all mankind, the first-day Sabbath must be a mere vanity, unless some one can show that God hath appointed two Sabbaths every week to be observed—a thing which as yet never any pretended to do.

CHAPTER XII.

Examination of Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread. Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."

Mr. Ward has, in his exposition of the twentieth chapter of Exodus, forsaken the Sabbath that God commanded, and the authority of the prophets, as has been plainly shown before, and has been looking for a new Sabbath from Acts 20: 7—"And upon the first day of the week, when the disciples came together to bread bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."

Answer. There is no help for you in this text; for how unlikely it is that Paul, who made such haste to be at Pentecost, would keep a new Sabbath, at the sacrifice of the old one of the Lord. If he had set up a new Sabbath, and abolished the old, there had been no room for him at the feast of Pentecost. And if the Jews that believed were so disturbed, because they were informed that he taught against circumcision and the customs, what would they have done if he had broken the Sabbath, taught others to do the same, and had set up another Sabbath in the room of it? For any man to imagine this, is to do violence to his own reason. Neither is there any thing in the text or context that doth in the least intimate any such thing as a new day of worship. A hard piece of work it would have been for the Apostle Paul to have got a new Sabbath established in the world, seeing the old Sabbath was kept by Jews and Gentiles in every city, and the light and practice of it was in all nations. If there is such a blustering and wrangling among professors now, because some are endeavoring to restore again the observance of the Sabbath which God commanded, what a stir would there then have been, if the Apostle had gone about to change the Sabbath! It would have been the surest way to have made confusion, and put a stop to the publication of the Gospel.

We should however follow Paul only as he followed Christ. It was undeniably Christ's custom to keep the seventh-day Sabbath. So was it Paul's manner to observe the same day. "Christ, as his custom was, went into the synagogue on the Sabbath day." Luke 4: 16. And "Paul, as his manner was," did the same thing. Acts 17: 2. Christ preached, and Paul preached. Where then is the difference between Christ's observation of the sev-

enth-day Sabbath and Paul's observation of the seventh-day Sabbath? It is made a great argument for the observation of the first day for the Sabbath, because Paul preached once on that day. Yet it may be made as good an argument for the observation of the fifth day of the week for the Sabbath, because he had meetings on that day. But it is as clearly declared in Acts 18: 4, that Paul preached every Sabbath, only the translators have not expressed it so clearly. In Acts 20: 7, they tell us that Paul preached on the *first* day; but in Acts 18: 4, they say Paul reasoned every *Sabbath* day; and yet the Greek word is the same in both places.

Neither was this Paul's practice only, but the constant custom of all the disciples that accompanied him. We find them, in Acts 13: 14—16, solemnly observing the seventh day for the Sabbath. So also in Acts 16: 13; 17: 2; 18: 4, 19. Thus we may follow Paul and his companions from place to place, and constantly find them observing the seventh day for the Sabbath; and though he solemnly professed that he had not shunned to declare the whole counsel of God, yet this great slighter of ceremonies never gives the least hint of a change of the Sabbath, which undoubtedly he would have done, had it been in any way altered. Nay, he strictly requires all believers to follow his example, as he followed Christ; and certainly in the observation of the Sabbath he followed Christ.

But Mr. Ward conceives that Paul only took the opportunity to preach to the people, because they were accustomed to assemble on the Sabbath.

Answer. He may as well lay this crime to Christ, that he did but take such opportunities, and not in conscience toward the Sabbath. It is proved that Christ's custom herein is the very same with Paul's.

Such as say that Paul only observed the Sabbath among the Jews, and not among the Gentiles, may be better informed if they will read Acts 13: 4, where it is plainly declared, that when the Jews were gone out of the synagogue, the Gentiles besought Paul that these words might be preached to them the next Sabbath. Here the Apostle had the fairest opportunity that possibly could be desired, in the absence of the Jews, to instruct the Gentiles in a first-day Sabbath, if ever such a change had been intended; for why should public preaching be deferred till the next seventh-day Sabbath, especially to the Gentiles, if the first day had been a Sabbath? However, it is manifest that the next Sabbath day Paul did preach, and it was either in answer to the request made, or else the Gentiles desired him to preach to them on some working day, and yet the Apostle Paul deferred it to the known Sabbath day—which would much more abundantly testify to his special respect for the seventh-day Sabbath. This was sixty years after Christ, as historians tell us, and yet we have no account of a first-day Sabbath. So that, beyond all contradiction, the Apostle Paul, and the Christians with him, did constantly observe the seventh day for the Sabbath, as Christ himself did; and as we should be followers of Paul as he was of Christ, so we must either press after our pattern, or resolve to rest in disobedience to so great a commandment. Methinks ingenuous saints should ever read Christ's confirmation of the seventh-day Sabbath in the Apostle's practice, for undoubtedly Paul's constant custom was such as his commission required. It was not only in respect to the Lord's Supper that Paul delivered to the church by precept, or precedent, that which he received of the Lord, but he was equally as constant in observing

the Lord's Sabbath, as the Lord's Supper, and in requiring the same church, in the same chapter, to follow him as he followed Christ.

You should not invent arguments contrary to the Scriptures, to prove the Apostle's constant observation of the first day for the Sabbath, in order to justify your own profaneness; but remember that you will have to answer for it at the great day of judgment, when it will be set fairly before you, that as it was Christ's custom to observe the Sabbath, even so it was Paul's custom, with the other apostles, to keep the seventh day for the Sabbath, and that you should follow them as they followed Christ in this duty, which rests upon so plain a command, unrepealed or altered. Ask your conscience if you can judge this a sufficient answer for your weekly pollution of the seventh-day Sabbath, that you had thought Paul had only practiced it to please the Jews, when it so plainly appears that he did it purposely for a pattern to the Gentiles. And that you may be utterly silent, and left forever without excuse, take notice, that one of the Apostle's fairest patterns for Sabbath-keeping was set before these Gentile Corinthians, whom he so strictly enjoins to follow him as he followed Christ. For in this famous city it was, that this blessed man abode and preached in the synagogue every Sabbath day for a year and six months, and persuaded the Jews and the Greeks. Acts 18: 3, 4. I think any man may reasonably suppose, that Paul, who kept every Sabbath before, had kept the Sabbath at Antioch, (Acts 20: 7;) and when the seventh day was over, Paul and the disciples met in the evening of the first day, being about ready to depart in the morning. His readiness to depart on the morrow, seems to imply that he went away on the first day morning. For it seems to me to be the evening after

the seventh day, at which time of day was the beginning of every day of the week, and that Paul preached, probably from his being ready to depart on the morrow, that is, on Sunday morning, till midnight, and till break of day. Then, instead of a precedent for the first day, as Mr. Ward would make it, putting all those places in the Acts together, it seems to be a precedent for keeping the seventh. And the breaking of bread, and Paul's preaching to the disciples that evening till midnight, seem to have been after the Sabbath had been kept and ended; and his traveling the next morning, seems to have been the morning of the first day after the Sabbath was over, which makes it appear that he did not keep the first day for the Sabbath, but traveled upon it. So, supposing as before, that breaking of bread imports the Lord's Supper, which the disciples came together for upon the first day of the week, as you say, that might very well succeed their Sabbath-keeping; and upon the evening of the first day, upon which Paul was to leave them, the converts would come together to receive the Lord's Supper.

But admitting this to be as claimed by you, you have it recorded but once that Paul with the disciples came together upon the first day of the week to break bread; and if we should admit, too, that that breaking of bread was giving and receiving the Lord's Supper, still it was but one instance, which was never yet understood to be sufficient to make a new law, or repeal an old one; and it would be very dangerous to affirm that once receiving the Lord's Supper by the apostles and those disciples who were at Troas, and that upon a special occasion, should have the force of law to all the world, in all ages, to alter and repeal one of God's ten commandments.

I farther answer, that it is likely that Paul, abiding seven days at Troas, (Acts 20: 6,) kept the Sabbath there, as his manner was, and in the evening, when the first day began, (as every other day of the week did begin in the evening,) the disciples came together to break bread. That it was the custom of the early churches to do so, I have the opinion of a whole Synod. See Lucius' Ecclesiastical History, pp. 313—315; Basil, 1624. This breaking of bread might have been to receive the Lord's Supper together, or it might have been only for a common meal or supper, for neither is positively or particularly expressed. It may be that it was but a common meal, because in Acts 27: 35, the same words are used for Paul's breaking bread in the ship with the soldiers and seamen, who were heathen, and his fellow-prisoners. The history there shows that it was a common meal, and I take it that it is so understood by expositors. Indeed, in this very chapter, when Paul had broken bread and eaten, he departed; which may be the same breaking of bread mentioned in verse 7. The same word for breaking bread is used in Matt. 14: 19, where Christ fed a multitude with five loaves and two fishes, which was before the institution of the Lord's Supper. The same word is used also in Matt. 15: 36. Also at another miraculous feeding of a multitude, in Mark 8: 6, 19, which could not be the Supper, being before the institution thereof. So that, comparing Acts 20: 7 with 20: 11 and 27: 35, and Matt. 15: 36, and Mark 8: 6, 19, it seems that it might have been a common meal. But suppose it were the Lord's Supper, it is likely that Paul, having kept the Sabbath with them, as his manner was, and intending to go the next morning, they would meet together at evening for the Lord's Supper; and after supper

that Paul preached to them, and talked long, till break of day, and then departed—which would be the first day morning.

But the coming together of the disciples might have been as friends commonly do when a minister, or any other special acquaintance, intends to take a journey in the morning, to sup with them over night. I see no substantial reason to the contrary, for the sermon at Troas was only occasional. The disciples hearing of Paul's departure from them, and that they should see his face no more, could do no less than give him a visit over night, and sup with him; and he could do no less than give them a farewell sermon. So that this sermon, being occasional, cannot bind us but on the like occasions, if even so much. This sermon was extraordinary, that meeting being on occasion of Paul's departure from them, never to see their faces more. Acts 20: 38.

Now if you will follow an extraordinary thing, and preach from candle-lighting until midnight—if you take Paul's preaching until midnight as an example, binding you to do the like—then you, sir, and other ministers, must preach every first day from candle-lighting until midnight, for so did Paul. But if you will say that to preach till midnight is extraordinary, then I say so was this meeting, for we read not that Paul did preach at Troas above this one single time either before or after. But our question is of the Sabbath *day*, not of the night time. Now, instead of a text which speaks of the day, Mr. Ward alledges this text which speaks of the night. They therefore who alledge this text for the day, are benighted, and are woefully in the darkness of the night. Supposing, however, that the text had spoken of the day, yet it will not prove the first day to be the Sabbath, or that it is to be constantly and weekly kept. This

sermon of Paul cannot raise the day any higher than a common lecture day; for on our lecture days we have a sermon also, yet they are working days.

But admitting all that you claim, can you prove that Paul preached this sermon in obedience to the fourth commandment? That calls for the seventh day; but this is the first day. The seventh day is at the end of the week; but this is at the beginning of the week. You are as far aside as the end of a thing is from the beginning of it. True it is, that you would fain steal away the fourth commandment from the seventh day, to clothe your naked first day, because you have no command for it.

And who would have thought that Mr. Ward, who seemed so hard to please, that the twentieth chapter of Exodus, and the whole body of the Scripture that pleads for the seventh-day Sabbath, would not satisfy him, should now take up fully satisfied with nothing?—that he should refuse the authority of God's Word for the seventh-day Sabbath, and then feed on his own presumptuous conceit about a new day of worship?—concluding that this example hath the force of a command in it? So if this man were at Rome, whither would this principle carry him, but to all the ceremonies of their church? But such as follow examples without a command, do make themselves examples for others to be warned by. Besides, if we should take the observance of the first day from the example of this supposed meeting only, we should entangle ourselves with the ceremonies and the law of Moses. For by the same rule men might plead, with much more consistency, for circumcision, the feast of Pentecost, unleavened bread, and many more ceremonies, from the example of Paul and others in primitive times.

CHAPTER XIII.

The collection "on the first day" considered.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." 1 Cor. 16: 1—3.

"And in these days came prophets from Jerusalem unto Antioch; and there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts 11: 27—30.

What a likeness there is between these two places! I can see very little difference; and that little yields nothing at all for Mr. Ward's purpose. Any man who will read it carefully may easily see, that there is not one word of any weekly Sabbath, or rest, or of any preaching, or any such thing; not one such word, either at Corinth or Galatia, but quite the contrary, that is, an order that they should every one of them lay by in store for the poor saints at Jerusalem, before the famine should come, which was to be two or three years after. In 2 Cor. 9: 2, Paul said, "Achaia was ready a year ago;" and others also were forward or ready a year before. 2 Cor. 8: 10. But there is not one word in this order of the Apostle to keep holy the first day—nothing of that day as a Sabbath—no praying, or preaching, or any worship, or resting—but only an order for every one of the Christians

to lay by himself in store, (as some translators read it,) as God had prospered him, which seems to mean when they were at home. But this includes the casting up of their accounts on that day, and counting their money, and reckoning how much their stock is increased, and what can be reasonably spared from their necessary expenses—that there might be no gathering when Paul came. And this, I think any one who reads the text without prejudice, may easily see and know. So that for any one to say that he thinks it plain from this that the first day was observed weekly at Corinth and Galatia, without any better authority for it, seems to be acting from a strongly biased mind, and very blamable, as well as imposing on his hearers.

Now if the first day of the week had been the Sabbath, surely the Apostle, knowing the proneness of our nature to mind earthly things, would not have put upon them the consideration of their outward estates, but would have bid them set their affections on things above, and not on things on the earth. Col. 3: 2.

Several things here deserve consideration:—

1st. Where read you, in the Scriptures, that collection for the poor was an ordinance appointed or commanded to be done on the Sabbath day? May it not be done on any day of the week? How then gather you from it that the day whereon it was done was a Sabbath day?

2d. The direction which Paul gives for this collection, shows evidently that he intends it for no Sabbath day's work; for there is not the least hint of any assembly, though custom hath so far prevailed with most whom I have met with, that they frequently urge the text thus, "Upon the first day of the week, when ye come together"—though there are no such words as coming together in

the text, but simply, "Let every one of you lay by him in store as God hath prospered him."

3d. The Apostle doth not enjoin them to hold a church meeting, nor to lay it before the deacons, as doubtless he would have done had there been a church meeting on that day. "But let every one of you lay by him in store;" that is, at his own house, in the poor's box, which every tender-hearted Christian should have, with some stock always by him for charitable uses. Tim. 6: 17, 18; Titus 3: 14.

4th. The Apostle exhorts every man to take account of his own estate, that he may give hereafter, which doth notably overthrow the conceit of a first-day Sabbath; for he orders every man 'to lay something by him in store, as God hath prospered him;' that is, according as his yearly revenue increaseth, or his weekly trade proveth more or less gainful.

I deny, therefore, that there was any collection, meeting or sermon on that day. Indeed, if there was no collection made, then there could have been no meeting or sermon, for these two are supposed to be by reason that there was a collection made for the poor. But there was no collection made, for Paul did only speak of a collection, and designed but to prepare them for a collection to be afterwards made. Now it is one thing for a man to lay up money by himself, and another to give money as in a collection. So you may see that here was no collection made on this first day of the week, but the collection was to be made afterward, at what time Paul should send the brethren to gather it. 2 Cor. 9: 1, 3, 5.

But suppose there once *was* a collection on this *first day*, yet it was not a constant weekly collection; for Paul saith, there should be *no gathering* when he came among them, as it is in the text. Hence this collection, and meeting, and sermon

built thereon, could be no weekly thing, and therefore no weekly Sabbath. As this collection must cease when Paul came to this church at Corinth, how could it be weekly?

If there was a collection for the poor, yet it was not an ordinary, but an extraordinary thing; for it was not their own poor in the church of Corinth, but the poor of a foreign church—the poor at Jerusalem—as it was once in England when we had a collection for the poor distressed Palatines, that lay at Black Heath, in Queen Anne's reign; but this was only once, it was not a weekly thing, as our collections are for the poor. Extraordinary things bind not us to ordinary practice.

Supposing, but not granting, that there was a collection, a meeting, and a sermon, yet these will not raise this first day higher than a common lecture day. This shows how sadly they are put to it, who will say something for their first-day Sabbath, and yet can say no better. For although they make some show of Scripture, yet it only amounts to a bare endeavor to draw support for an unwarrantable Sabbath from any text that doth but mention the first day of the week.

Question. Why would Paul have this done on the first day of the week?

Answer. It hath been clearly shown, that Paul's constant practice was to preach on the seventh-day Sabbath; also that it was the example which he set before this church of Corinth; and they being the fruit of his Sabbath labors, were enjoined to follow him as he followed Christ. So that, if we can believe they walked in Paul's practice in keeping the true Sabbath, we may easily judge that Paul's epistle was read in the churches at their solemn assembly on the Sabbath day, when we doubt not

the teachers would stir up the people to liberality, according to the Apostle's order; and the more so, seeing he closed his epistle with it, that it might sit close and warm upon their hearts. And forasmuch as they were not likely to be so well stored at the meeting upon the Sabbath, he would have it to be their first work on the next day, while the sweet sense of the epistle, and the heavenly relish of gospel sermons and other ordinances which they had enjoyed the day before, were yet fresh and pleasant upon their spirits, and before they had launched into their weekly employments, which is apt to put too great a damper upon our best purposes. Paul would therefore especially make choice of the first day of the week, and have them make it their first business, next to the consideration of how God had prospered them in worldly goods, to present unto God in secret, by themselves, the first fruits of their increase, for the refreshing of the poor saints, and as an earnest of their duties toward God, unto whom they owed all. Thus with very good reason might the Apostle make choice of the first day of the week for this duty. But to assert that the first day was the Sabbath, because Paul ordered every man to lay by him something for the poor saints—there being not the least mention of a church meeting on that day—is altogether irrational, and utterly unscriptural.

CHAPTER XIV.

The argument for the change from Christ's being Lord of the Sabbath, considered.

Mr. Ward concludes, from Mark 2: 28, because Christ is called Lord of the Sabbath, that therefore he might change it. But the question still remains, Did Christ change it? If he did, let it be shown; if not, let it not be affirmed. Again, I humbly conceive that a man may be lord of what he may not change. God hath made man lord of his wife. Gen. 3: 16; 1 Cor. 14: 34; 1 Peter 3: 5, 6. But may the man change his wife, or do with her what he pleases. Nay, methinks we may rather argue, from Christ's being Lord of the Sabbath, his engagement to keep and take care of it, and to maintain it, as he doth his people, and as the husband doth his wife. Eph. 5: 22—29. And so he seems to do, when he is so careful that his disciples, who were to be put to flight, should not fly either in the winter, because that is tedious to their bodies, or on the Sabbath day. Matt. 24: 20. And no less was the care of this tender shepherd for the souls of his saints, whom he bears in his bosom, than for their bodies. Therefore he adds this to their forty years' prayers, that they might not, for the preservation of their bodies, be put to flight on the Sabbath day, to the dishonor of God, and the troubling of their spirits, in profaning the Sabbath which was designed for the good of their souls. It cannot well be imagined, that Christ would be so careful about securing the Sabbath at such time as all the ceremonies would be abolished by

the apostolical proclamation, (Col. 2: 16, 17,) had it been ceremonial. And yet it is imagined by Mr. Ward, that the disciples were only to avoid fleeing on the Sabbath by way of preventing the Jews' persecution! Just as if Vespasian's armies, and Titus' engines, should strike no more terror to the Jews, than that they, instead of securing themselves, should trifle away their time in persecuting the Christians for making their flight on the Sabbath day!

As our Redeemer thus generally and particularly owned this Sabbath by his word, so he gloriously crowned it above all other days by his mighty works, even such miracles as never man wrought. Matt. 11: 20. If then those cities were most honored and esteemed where his mighty works were done, upon the same account is that day to be most highly esteemed which Christ crowned with his greatest wonders. God forbid that gospel saints should side with envious Saducees, in reproaching our Saviour for putting forth his glory on that blessed day; but rather, with heightened affections, let the Sabbath be religiously observed, whereon such divine virtue was shown. Neither doth our Saviour cease to honor the Sabbath; but having owned it by his words, and crowned it with his works, his constant care, both in life and in death, was to leave a lively precedent for his people to walk by.

To say that Christ Jesus did change the Sabbath, or make it void, and not be able to prove it, is to bear false witness against Christ himself, who was faithful in all his house, even as Moses is said to have been faithful in his house. Heb. 3: 2, 5, 6. Now we know that Moses hath most expressly set down, from time to time, the solemn season in which his house should assemble and worship God. But

of the Sabbath being changed, Christ never spoke one word to his house; nay, on the contrary, he declares, that as long as heaven and earth lasted, his disciples must not break one jot or tittle of these lively oracles which Israel received from Sinai to give unto us. Acts 7: 38. Yea, in particular, Christ owned the seventh-day Sabbath as his, and left it under his hand, and sealed it by his miracles, and with tender fatherly care required his house to pray that they might not be forced to flee upon it forty years after his death.

As for the day which Sabbath-changers accept and advocate for their Sabbath, Christ never gave them one syllable of a precept for it; and for a precedent, it hath plainly appeared, that he journeyed freely fifteen miles upon it; so that, if the Sabbath be changed, Christ is far enough from Moses' faithfulness in all his house. But farther, how dreadful is it to father that change of the Sabbath upon the precious Son of God, which is the detestable design and work of the little horn, the changer of times and laws spoken of in Dan. 7: 25. What! charge that upon Christ which is the proper designation of Antichrist? Is not this the whore of Babylon's mark, that she should change the saints' times? Suitable is that word in this case, "Remove from me the way of lying, and grant me thy law graciously." Ps. 119: 29. In saying that Jesus Christ changed the Sabbath, you make him a transgressor. And so, since there is no other way in the world to prove your opinion, rather than fail, you will make Jesus, the Saviour, an actual sinner; and then he could be no Saviour—at which attempt, what heart will not tremble?

CHAPTER XV.

Argument from the day of Pentecost, spoken of in Acts 2: 1, 2—

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.”

On this text Mr. Ward glories not a little; for he says, ‘Upon the first day of the week the Holy Ghost descended, and Peter preached a sermon, and there were three thousand souls converted, and they were baptized, and continued steadfast in the apostles’ doctrine, and fellowship, and breaking of bread, and in prayer; wherefore we call this day our Christian Sabbath.’

I may here say, that it is under dispute whether this day of Pentecost occurred that year on the first day, or on the fifth day, or on the seventh; for in keeping Pentecost the day of the month changed the day of the week every year, and could not be on the first day two years together. But waiving this controversy, I answer:

1st. Will you now turn Jew? You have often branded us as Jews, yet we advocate nothing but the Lord’s seventh-day Sabbath, the law of which he wrote on tables of stone. But you now advocate the Pentecost, confessed of all men to be a Jewish feast day, and one of the abolished ceremonial Sabbath days, the law of which was never written on stone, and the observation of which was plainly condemned by St. Paul. Col. 2: 16. If my opinion be an error, it is like a mole-hill; but, certainly, your opinion is an error as big as a mountain. Pentecost was a movable feast day; falling sometimes on the first day of the week, and sometimes

on the second, third, or fourth day. Now when God commanded this Sabbath day, under the name *Pentecost*, or fiftieth day, (Lev. 23: 15, 16,) he had no regard unto the first, the second, or the third day, but unto Pentecost, or fiftieth day. The sacrifices offered on that day, were to sanctify Pentecost, the fiftieth day, for a Sabbath; not to sanctify the first day of the week, even if it fell on the first day. And if these things did sanctify the day in which they were done, then they did sanctify Pentecost, the fiftieth day, for a Sabbath, not the first day of the week, though it fell on this day. Thus the Holy Ghost doth mention *Pentecost* day, (Acts 2: 1,) not the Lord's day, nor the first day of the week. Now we are to conclude, that he intended the day mentioned by him, not the first day of the week, which he mentioned not. When we keep Christmas day, though it falls on the fifth or sixth day of the week, we celebrate that day as Christmas day, not as the fifth or sixth day. So the Holy Ghost, naming Pentecost day, had respect to it as Pentecost day, not as the first day of the week. Therefore if Peter's sermon did sanctify the day as a Sabbath, then was an abolished feast day made a Sabbath—which is gross Judaism. Shall this day be your “Christian Sabbath?”

2d. This day cannot stand by the fourth commandment, for the fourth commandment requires a weekly day, but Pentecost was a yearly day.

3d. The fourth commandment requires the seventh day, but Pentecost was the fiftieth day.

4th. Christ did not command Peter to preach on Pentecost day, and therefore it had no precept, and was but an example. Now *example*, without a command, binds us not. But if I should grant that this example binds us, yet it could not bind us to a weekly day, but at most to a yearly day.

5th. The sermon of Peter was not to keep a Sabbath, but was merely occasional; and therefore it binds us not, but on like extraordinary occasions, and then as much unto any other day of the week as to the first day, if there happen the like occasion upon any other day. On this day of Pentecost the apostles were miraculously filled with the gift of the Holy Ghost, and spake with strange tongues, insomuch that some men were astonished at it, while others mocked at it, and slandered the apostles, saying that they were drunken or full of new wine. Now there was a very great occasion for Peter to preach this sermon, partly to inform and instruct those who were amazed and doubted, and partly to confute those who mocked at the apostles as if they had been drunken. There was occasion enough for Peter to preach his sermon on this Pentecost day, though he had no respect unto the day as a Sabbath.

Mr. Ward says that we have the examples of the apostles, who preached on the first day of the week, broke bread or received the Lord's Supper on the first day, and made collections for the poor on that day.

Answer. The good old rule is, that we live not by examples, but by precept, and by examples which come under some command or other. The example of Paul preaching until midnight, (Acts 20: 7,) binds not us to the like. Christ preached on a mountain, (Matt. 5: 1;) and they that had lands or houses sold them for the poor, (Acts 4: 34.) But these examples bind not. The apostles received the Lord's Supper with Christ on the fourth day night; but this binds not us. The like I may say of the examples of the apostles alledged for the first day; they bind us not to do the like, because they are without any precept, for there is no command for the first day of the week to be the Sabbath in the Scriptures.

CHAPTER XVI.

Examination of Mr. Ward's interpretation of Rom. 14: 5—"One man esteemeth one day above another; another esteemeth every day alike." Also of Gal. 4: 10, 11—"Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labor in vain."

Mr. Ward concludes, from Rom. 14: 5—"One man esteemeth one day above another; another esteemeth every day alike"—that the Sabbath is made common with other days, because this was some day of great esteem that the Apostle spoke of.

Answer—1st. As it is said that one man esteemeth one day above another, so it is said that another man esteemeth every day alike; and then it will follow, by your way of reasoning, that every day was of great esteem, and a like great esteem, and those that esteemed every day alike were the greatest observres of days. There is the same word *esteem* to one as to the other; and if every day be alike, what will become of your first day, which you say hath the force of a command for it?

2d. Paul might speak here, not of the seventh day, but of the first day, for neither of the two days are mentioned in the text; and I have as much liberty to suppose the one, as Mr. Ward has to suppose the other, there being no command in all the New Testament for the first day of the week to be the Sabbath. Therefore it is but an indifferent thing, and may be ranked among things indifferent in this chapter; as if Paul had said, One man esteemeth the first day above another day, and another man esteemeth every day alike.

If you will take the words *every day* in their largest sense, then they include the first day, for the six working days are called every day in the Scriptures, in distinction from the seventh day. Ex. 16: 4. Then the first day is no Sabbath, for every one of the six working days are alike.

3d. That by *day* here is meant the day mentioned in the law, and written on tables of stone, cannot be proved. If you will understand this text of the Jewish days once commanded, then the text may be understood of ceremonial days, which were never written on tables of stone; and it is most likely so to be, for in this chapter Paul speaks of meats also, which never were written on tables of stone. But if you include the weekly Sabbath in the text, then you make the fourth commandment to stand for a cypher in the Bible; and so, like those wicked priests, you are partial in the law of God. Mal. 2: 9. Therefore you shall be least in the kingdom of heaven for teaching men to break the commandments of God. Matt. 5: 19.

4th. By *day* here we need not understand the Sabbath day, but fasting days; some esteeming one day above another to fast upon. The Jews had certain days to fast upon not commanded. The Pharisees fasted twice in the week. Luke 18: 12. The disciples of John fasted often. Matt. 9: 14. The Jews had voluntary fasts in the fifth month and in the seventh month. Zech. 7: 5, 8: 19. St. Paul therefore might speak of the fasting days, for aught you know, which some esteemed, and others regarded not.

5th. By *day* here may be understood such days as the Gentiles and Romans used when they were idolaters; some of them thinking, doubtless, that it was good to fast and to worship God on the days

upon which they were wont to serve their idols, and some esteeming one of those days above another. In Paul's time some Christians did eat meat offered in sacrifice to idols, (1 Cor. 8: 1, 7; 10: 25, 28,) as they were wont to do when they were idolaters; and of such meats it is quite likely that Paul speaks in Rom. 14: 15. Now as they used idolaters' meats, so it is possible that they used idolaters' days, one man esteeming some of them, while another regarded others; and of these days Paul might speak to the believing Galatians, as you may see in the text.

Mr. Ward urges as an objection against the Sabbath day, Gal. 4: 10, 11—"Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labor in vain." Here, says he, all Jewish days and times are spoken against.

Answer. I grant that all *Jewish* days may be here spoken against; but the text speaks not of the seventh-day Sabbath, concerning which God wrote on tables of stone. We find nothing of those days, months, times, and years, on the tables of stone mentioned in Ex. 31: 18. And yet, by days here you judge that the Apostle intends the weekly Sabbath. Now there are just seven days in all, and the seventh day is the Sabbath of the Lord; yet against this day, rather than any other of the six days, must the Apostle's words be turned, as if it had been Paul's business to speak against the Sabbath, which was enforced by the law written with the finger of God on the tables of stone; yea, against that law by which Paul himself was convinced of sin. Rom. 7: 7. And against the error of those who went about to make it void, he prays. Moreover, he him-

self kept the seventh day for the Sabbath, as hath been abundantly shown; and the Galatians received their rules and directions from those who were Sabbath-keepers, even the church at Jerusalem, and the apostles and elders. Acts 16: 4, 5, 13. So that, at best, it is but an unreasonable presumption to conclude, that Paul, in this text, did speak one word against the seventh day being the Sabbath. Besides, Paul says, speaking to the Galatians, (chap. 4: 8,) that "when ye knew not God, ye did service unto them which by nature are no gods," which was the case with the heathen. But the Israelites did then and do still worship Jehovah, who is the true God. This place seems especially directed to those who had a heathenish education, who had before served those which were no gods; who, after they knew God, were turning again to the weak and beggarly elements, to their first teachings, and heathenish instructions, for which Paul there blames them. He says, Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labor in vain.

This text may be understood, not of Jewish, but of heathenish days and times. Mr. *Perkins*, in his Cases of Conscience, chap. 23, p. 48, favoreth this sense, saying, "The Galatians in likelihood observed days in the heathenish manner." And *Walves*, on the fourth commandment, p. 93, saith, "These texts, Rom. 14: 5, Gal. 4: 10, were spoken of the Gentiles' white and black days, and of their clean and unclean meats." Mr. *Warren*, on the Sabbath, p. 45, saith, "The eighth day of the month was observed by the Grecians, and the ninth day of the month by the Romans." But what need of history for this, since St. Paul gives us to understand, that once these Galatians had observed days, and months, and times, and years. St. Paul

is most clear, for in this text, (Gal. 4: 8—10,) he speaks of the time wherein the Galatians were idolaters, saying, “Then, when ye knew not God, ye did service unto those which by nature were no gods;” and that they “turned again,” or the second time, “unto the beggarly elements, whereunto ye desire again to be in bondage,” the second time.

Some are of opinion, that this text may be understood of heathenish days, which they counted lucky and unlucky; for such are not to be borne with among Christians.

But why may not the observation of days blamed in those Scriptures be, among others, the observation of the first day for worshiping the Sun, which was, long before this, the custom of the heathen? It is indeed most probable, that those days, and months, and times, and years, were seasons appointed for idol worship; yea, they were so much for the first day of the week, that they called that day *Sun-day*, or the day of the sun. It seems highly probable, that the beginning of its observation was from the worshipers of the sun, who offered horses to that luminary. 2 Kings 23: 11. The heathen generally observed Sunday, and their princes and magistrates being heathen, some of those who were converted to the Christian faith might in some sort have acquiesced in it. Many now do things which relate to worship, in compliance with those under whom they live, and so have done in former ages. It is also certain, that they observed days, which observation Paul blamed; and it is to me most likely, that the principal one was Sunday, which the heathen observed, and into the observation of which the converted heathen, before they knew God, were instructed by their parents, who knew not God. For Paul speaks of weak and beggarly elements, in verse 9, which words certainly

do not refer to any part of the moral law. But if it must be applied to the Jews, it is well known that there are other days which they observed besides the Sabbath, as days of unleavened bread, and days of atonement; though, for my part, as Mr. Stennett says, I cannot think that the Apostle intends any of them, for the reasons named, and because he calls them weak and beggarly. These words carry too much contempt for the least appointment of God, although it was now abolished. But to imagine that the Apostle calls the Sabbath a weak and beggarly element, is contrary to all Scripture and all right reason. What! did God himself, the strength of Israel, when he had done all his work, *rest* and be *refreshed* in a weak and beggarly element? For shame! Let it be shown why this should be weak and beggarly, seeing all that God spake from heaven was free from this imputation. And why should there be so many rich and precious promises to the keepers of that which was weak and beggarly? Did God write that which was weak and beggarly in the ten commandments, which are more precious than thousands of gold and silver? Ps. 19: 10, 119: 27. So that, upon the whole of this in Gal. 4: 9—11, it seems more likely that Paul blames them for observing the first day, if so be it were at all then observed by Christians.

CHAPTER XVII.

The argument that the Sabbath was but a shadow, and therefore abolished, considered.

"Let no man therefore judge you in meat, or drink, or in respect of a holy-day, or of the new-moon, or of the sabbath-days; which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17.

Here, says Mr. Ward, all Sabbaths are called shadows, and abolished, and so of the seventh-day Sabbath.

Answer. In general I acknowledge that this passage at first seems the most considerable objection that I know of. Colosse is said to have been in Phrygia, and the inhabitants were heathen. This epistle Paul directs to the saints and faithful brethren in Christ which were at Colosse, who, it seems, were recently converted, and it may be that some were converted persecuted and Jews. Paul prays for them (chap. 1: 9, 10) that they might be fruitful in every good work, of which good work the law of God is a rule; and he charges them to "beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Col. 2: 8. The philosophers, who are thought to have been Platonists, would then, as others would now, cheat them by their traditions, so as to withdraw them from God's institution, after the rudiments or first teachings of the heathenish world, which were corrupt. The heathen had other objects of worship besides God, as the sun, moon, and stars; and had ways of worship contrary to God and his

laws, as you may read in the Scriptures. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of Sabbaths. Col. 2: 16. Let no man judge or censure you, or impose upon you that, as necessary, which is not after God and his law. There were festivals among the Jews, which were typical and ceremonial; and among the heathen, which were idolatrous; against which Paul speaks, when he speaks of rudiments of the world. To these, Paul would have them dead, and not, as though living in the world, (which was there heathenish,) be subject to ordinances, after the commandments and doctrines of men, (of heathenish men,) which things have indeed a show of wisdom in will-worship. The second chapter seems mainly aimed against the philosophical heathen world, their will-worship after the commandments and doctrines of heathenish men, though some learned men have thought that it refers to the inclinations of some there to follow ceremonial law, which was abolished by the death of Christ.

Now some learned men say that the Greek word translated *Sabbath* signifies *week*. Matt. 28: 1; Luke 24: 1; John 20: 1, 19. And in the plural it doth signify *Sabbaths*, or *weeks*. If therefore Sabbaths, in Col. 2: 16, means *weeks*, and not the seventh-day Sabbath, then that objection of Mr. Ward falls. And if it means the first day, i. e. Sunday, which the heathen observed, then it is against Mr. Ward, so far as Paul's blaming them could be; or, if it means ceremonial Sabbaths, then so far as this reaches, it refers to the observation of weeks and ceremonial Sabbaths now abolished.

Mr. Ward says, that Sabbaths here must be meant of the seventh-day Sabbath; but this is against the opinion of many learned men. He

thinks also that the seventh-day Sabbath was then at an end, which end we read not of, however, in the Word of God, but find it still observed in some churches of Christ to this day. Nor do I find any new order from Christ or his apostles, as he surmises, to keep the first day of the week for the Sabbath. But besides the seventh-day Sabbath, there were at least three festivals, or Sabbaths, among the Jews. The Passover, now ceased, but from which we have the pretence for *Easter*; the feast of Unleavened Bread, seven days; and the feast of Pentecost, fifty days after the Passover. Lev. 23: 15, 16. There were also the Sabbath of years. "Every seventh year shall be a Sabbath of rest unto the land, a Sabbath to the Lord." Lev. 25: 8—10. And after seven Sabbaths of years they were to sound the trumpet of the Jubilee, and to hallow or sanctify the fiftieth year. And hence, as I take it, we have the ground for the Roman jubilee. Now it seems to me, that if the words there do mean *Sabbaths*, those three may be blotted out and taken out of the way, and all heathenish feasts, festivals, weeks, and Sabbaths, and Sunday as well as the rest. But that which I think does fairly and fully answer the whole objection from Col. 2: 16, is that this is a mere caution against judging the believers at Colosse in meat, or drink, or in respect to the festivals, now moons, or Sabbaths, similar to that in Rom. 14: 4—6.

It is likely that some converted teachers, either Jews or Gentiles, had taught what was not right about days. It is certain that there are some things in Paul's epistles hard to be understood in Peter's time, which was also Paul's time, (for they were cotemporaries,) how much more hard now, nearly 1723 years after! By whom the hard places in Paul's epistles were then wrested, we may gather

a little light from 2 Peter 3: 17. Such as were not subject to the law of God, were the wresters. Now this text, (Col. 2: 16,) seems strangley wrested beyond the words of it, which, as I have said, are merely against *judging* the saints at Colosse in those respects. This caution against judging one another was, no doubt, at that time and place, necessary, and, rightly understood, is still of great use.

Let no man beguile you, [or seduce you.] Wherefore, if ye be dead with Christ from the rudiments of the world, [whether heathenish or Jewish,] why, as though living in the world, are ye subject to ordinances, after [according to] the commandments and doctrines [traditions] of men? Touch not, taste not, handle not, which all are to perish with the using. Col. 2: 18—22. These commandments and doctrines were appointed, not by the Lord, but according to the pleasure of men, as I think your first day is; whereas the seventh day was appointed by the Lord. Surely the conscience, yea, the whole life of man, ought to be governed by the commandment of God, without adding to or diminishing from it. Deut. 12: 32. These commandments of men have indeed a “show of wisdom in will-worship”—worship which some men impose on themselves and others, as if they could do and teach better and wiser than God hath commanded, which indeed seems to be a human infirmity most ancient.

In confirmation of this view, I will quote from some of your own authors:—

Mr. Cawdry and Mr. Palmer, in their Treatise on the Sabbath, which was written by order of the Westminster Assembly of Divines, and published in 1646—52, page 50, say, “that the Apostle, in Col. 2: 16, speaks of other holy-days and Sabbaths, and not of the weekly Sabbath.”

Mr. *Shepherd*, in his *Doctrine of the Sabbath*, page 166, speaking of Rom. 14: 4, 5; Gal. 4: 10; Col. 2: 16, saith, "If we suppose that these places be meant of the weekly Sabbath, and rigidly urge them, we may quickly press blood instead of milk out of them, and wholly abolish the observation of any Sabbath."

Dr. *Owen*, in his *Treatise on the Sabbath*, page 214, speaking of Col. 2: 16, 17, saith, "It is known and confessed, that at that time all Judaical observation of days, whether feasts, or fasts, weekly, monthly, or annual, were by themselves, and by all others, called their Sabbaths; and that kind of speech which was then in common use, is here observed by the Apostle. It must therefore necessarily be allowed, that there were two sorts of Sabbaths amongst them; the first and principal was the weekly Sabbath, so called from the rest of God, upon his finishing the work of creation; and other days came, from their analogy thereto, to be called Sabbaths also. But the difference between these Sabbaths was great. The one of them was ordained from the foundation of the world, before the entrance of sin, and so belonged to all mankind in general. The others were appointed in the wilderness, as a part of the peculiar church worship of the Israelites. The one was directly commanded in the Decalogue, wherein the law of our creation, as the Doctor calls it, was received and expressed; and the other Sabbaths have their institution expressly among the residue of ceremonial temporary ordinances."

Mr. *Richard Byfield*, in his *Treatise on the Sabbath*, page 130, speaking of Col. 2: 16, saith, "that the Apostle there speaketh not of the fourth commandment, because he teacheth expressly of those Sabbaths which were of the same rank with tho-

new moons. But he speaketh, as he doth to the Galatians, (Gal. 4: 10,) of the observation of days, months, times, and years, which pertained to the servitude and bondage of weak and beggarly elements. Now that any precept of the Decalogue should be so accounted and reckoned as a weak and beggarly element, was far from the Apostle to think, and is abhorrent to all Christian ears and religion."

Mr. *Theophilus Brabourne*, a minister of the Established Church, but an observer of the Sabbath, in his Book on the Sabbath, page 47, saith, "Col. 2: 14—17 makes such things only to be shadows of Christ as were against us, and contrary to us. Now the seventh-day Sabbath is neither against us, nor contrary to us, but for us; for the Sabbath was made *for* man, not *against* man. Mark 2: 27. It was made for the good of man's soul and body both; and therefore it is not contrary to him. So that the seventh-day Sabbath is none of the Sabbaths spoken of in this text, (Col. 2: 16.) Now if you make the seventh-day Sabbath by this text a shadow and abolished, then you abolish the whole fourth commandment, and it must stand as a cypher in our Bibles; for all that is there commanded is to rest from labor and to worship God on the seventh day. If you abolish these things as shadows, so that we may now not rest from labor and worship God on the seventh day, then the fourth commandment commands nothing. But, by the way, I can but wonder, that ministers who pretend to make so much conscience of God's other commandments, should make so little of the fourth commandment as to tax their wits to overthrow it. They must give an account for it at the day of judgment."

CHAPTER XVIII.

Examination of Revelations 1: 9, 10—"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day."

This is another text abused by all who would support the religious observance of the first day of the week. They would have this Lord's day to be the first day. But that this was an ordinary day is uncertain, for St. John says not what day it was. Therefore we should examine some other Scriptures, seeing that they are 'able to furnish us thoroughly to every good work.' 2 Tim. 3: 17. And if the first day shall any where in the Scriptures prove to be called the "Lord's day," I shall be willing to own it. But granting that the first day be here intended, and called Lord's day, yet how dare any one therefore assert it to be the Sabbath day, since we have not the least hint in Scripture to warrant it—much less to reject the true Sabbath, and so set up the first day in its stead, contrary to God's command!

Some have thought this to be a yearly day in commemoration of the birth of Christ, which they think was in December. Therefore we in England, and others who observe the old style, keep the 25th of December, in remembrance of it. Some say that the day of Christ's birth was in September, as you may find in *Gregory's Postuma*, p. 164. He says that the day of Christ's birth was not kept till 532 years after. He also says that the Alexandrians and Ethiopians hold that he was born on the sixth

day of January; and the Bishop of Middleburg, that he was born in April; and *Beroaldus*, in October; *Scaliger* and *Calvisius*, that it was in September; and about what there are so many different opinions, who shall decide for us? But no one day at all has been appointed, that I ever read of in the Scriptures, for commemorating the birth of Christ. Some think that by the Lord's day here is meant a yearly day in commemoration of the resurrection of Christ, commonly kept upon Easter day. Some think it to be the great day in the latter times, when Christ will appear to plead the cause of his lordly authority and kingly power, which they think John saw in that vision. And some take it to be the day of Christ's coming, which is called the day of the Lord, or the Lord's day. 1 Thess. 5: 2. It is called the day of the Lord Jesus Christ, and the day of Christ. Phil. 1: 6, 10. But the first day of the week is no where called either the Lord's day, or the Sabbath day, in Scripture, to distinguish it from any other day. Any day or time, however, wherein the Lord discovers himself to his people, may properly be called "Lord's day," or the "day which the Lord hath made." Ps. 118: 24. And sometimes it is called the sinners' day to obtain mercy; "If thou hadst known, even thou, at least in this *thy day*, the things which belong unto thy peace!" Luke 19: 42. Others think the Lord's day to be a weekly day, and have thought it to be the first day of the week, which they commonly call *Sunday*, for which opinion they alledge ecclesiastical tradition. Others again think, if it be a weekly day, that it is the seventh day of the week, for which they alledge divers Scriptures; the first whereof is Gen. 2: 1—3. That day which the Lord blessed and sanctified is the Lord's day; and the seventh day of the week is the day

which the Lord blessed and sanctified; therefore the seventh day is the Lord's day. Now, although all the days of the week are the Lord's—that is, it was he that made the division of time into seven days, and there stayed, and so every day is his—yet he has peculiarly blessed and sanctified the seventh day, and called it his, and rested on it, and set it apart for man to rest upon; and he has nowhere, that I can find in his Word, said any such thing of the first day, or of any other day of the week but the seventh day only. The second is Ex. 16: 29, where the seventh day is said to be a gift, "The Lord hath given you the Sabbath," and so you should take it as a gift from him, as his gift, and as the Lord's day. The third is Ex. 20: 10, where the seventh day is directly affirmed to be the Sabbath of the Lord, that is, the seventh day is the Lord's Sabbath day, or the Lord's day of rest, or the Lord's day. And the like is in Deut. 5: 14—"The seventh day is the Sabbath of the Lord thy God;" and not the first day, as Mr. Ward would make you believe in his exposition of the twentieth chapter of Exodus. Now that which is the Lord's Sabbath day, I should think, cannot well be denied to be the Lord's day; and it being his Sabbath day, does not make it cease to be a *day*, or cease to be *his* day; and if it be his day, then it is the *Lord's day*. Or, we may reason thus: That day which the Lord commanded to be kept holy is the Lord's day; the seventh day is that day which the Lord commanded to be kept holy; therefore the seventh day is the Lord's day.

Now that the seventh day is that day which the Lord commanded to be kept holy, and not the first day, appears from Ex. 20: 8, 10, and Deut. 5: 12, 14, 15. The latter end of the 15th verse is very cogent; for thus hath the Lord commadeth thee to

do, or to make the seventh day the Sabbath; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. So the seventh day is the Lord's day. The Lord gave to Moses two tables of stone, written with the finger of God, and the tables were the work of God, and the writings were the writings of God. Ex. 31: 18. Upon one of these tables of testimony, or witness, the fourth commandment was written. The ceremonies that were to be abrogated by Christ, were all written by Moses; but this of the Sabbath, with the other nine, which were written by God himself, were put into the ark, where no ceremonial law was put, to show that they should be the perpetual rules of the church. Heb. 9: 3.

Another Scripture to prove the seventh day to be the Lord's day, is Isa. 58: 13, where the Sabbath is called the Lord's holy day, and the holy of the Lord, honorable. I think no writer has yet denied that the Sabbath there spoken of was the seventh-day Sabbath, then and still observed by the Israelites; and it cannot be less his day, because it is his *holy* day. If it be his day, then it is the Lord's day; and that which he calls his day, ought to be believed and acknowledged as his day.

Another argument I take from Matt. 12: 8, "For the Son of Man is Lord also of the Sabbath day," and the like in Mark 2: 28, "For the Son of Man is Lord of the Sabbath," and the like in Luke 6: 5, "He said to them that the Son of Man is Lord also of the Sabbath." These places also farther prove the seventh day to be the Lord's day. That the Sabbath spoken of in Matthew, Mark, and Luke, is the seventh-day Sabbath, I think is agreed by all expositors; it appears to be the Sabbath which the Israelites observed, which was then, and is still, the seventh day of the week; and the Son

of Man mentioned by Matthew, Mark, and Luke, is the Lord Jesus Christ. This day, then, if the Scriptures may be judge, is the true Lord's day. Whence I may thus reason: That day whereof Christ the Son of Man is Lord, is the Lord's day; but the seventh-day Sabbath is that day of which Christ the Son of Man is Lord; therefore the seventh-day Sabbath is the Lord's day.

I have something more to confirm this opinion, that the seventh-day Sabbath is called the Lord's day. The churches in the apostles' times, for many years together, knew not this name, Lord's day, as belonging to the first day of the week. It was called the first day, and by no other name, for many years. Wherefore we have reason to think that St. John did not mean the first day of the week when he used this name Lord's day, but some other day, as the seventh-day Sabbath. The Sunday was frequently spoken of in the New Testament before St. John wrote, and called the first day of the week; and it is groundless to say that St. John would give it a name not known before in the church; especially considering that the four gospels were then written, and the Acts of the apostles, written after them, knew no such name as Lord's day for the first day of the week. Acts 20: 7. If the four evangelists had known any other name for the first day, some of them would have mentioned it; yea, all of them, for they wrote every one of the resurrection of Christ, and of the first day. Now had the name Lord's day been more honorable than the old name, the first day of the week, and had they known any such name, surely they would have mentioned it then in honor of Christ's resurrection. I conclude, therefore, that St. John meant the seventh-day Sabbath, if it were a particular day, and not the first day of the week.

I shall in the next place show what the Papists say concerning the Sabbath; and though they are for a first-day Sabbath, yet they speak the plainest of any concerning the coming in of it.

1st. The Papists, in their annotations upon Rev. 1: 10, say, that the Sabbath was abrogated from the seventh day to the next day following, being the eighth day in order from the creation; and that, without Scripture or command of Christ that we read of. Yea, what is more, say they, not only otherwise than was by the law observed, but plainly otherwise than was prescribed by God himself in the commandment; yea, and otherwise than he ordained in the first creation, when he sanctified precisely the seventh day, and not the first day of the week. And a little farther on they speak of the church as making the first day a holy day, which was a common working day before; and the seventh day, which before was a holy day, now a common working day. Why may not the same church, say they, prescribe and appoint the other holy feasts of Easter, Whitsuntide, Christmas, Candlemas, and the rest; for she hath the same warrant for one that she had for the other?

2d. In a Catechism, entitled An Abridgment of Christian Doctrine, subscribed H. T., on page 130, thus the author questions: "How prove you that the church hath power to command feasts and holy-days?" And he answers thus: "By this very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday so strictly, and breaking most other feasts commanded by the same church." Again, in the same page, he thus questions: "How declare you that?" Ans. "Because by keeping Sunday they acknowledge the church's power to ordain a Sabbath, and to command them

under sin; and by not keeping the feasts by her commanded, they again deny in fact the same power."

3d. In a book called, An Antidote or Treatise of Thirty Controversies, (intended by the author against the writings of Dr. Fulk, Dr. Whitaker, Dr. Field, and others,) the author speaks thus about page 50: "The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you, (saith he, speaking to the Protestants,) without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observance of the first day is proved out of Scripture, where it is said 'the first day of the week.' Acts 20: 7, 1 Cor. 16: 2, Rev. 1: 10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were held? Or, where is it ordained that they should be always observed? Or, which is the sum of all, where is it decreed that the observance of the first day should abrogate and abolish the sanctifying of the seventh day, which God commanded everlasting to be kept holy? Not one of these is expressed in the written Word of God."

Thus much for the Papists concerning the Sabbath. Now if any question what reason these men have to speak thus, I answer, that if search be made into antiquity, wherein these men are versed, it will appear, that what they speak in this particular is truth; yea, they have more to say for prayers for the dead, and invocation of saints, and for purgatory, from the Scriptures, than you can say, sir, for

your first day Sabbath, as you may see in 2 Mac. 12: 42—44; Ps. 16: 10; Acts 2: 27; 1 Cor. 3: 13—15; 1 Pet. 3: 19, 20. Even the devil had more to say from the Scriptures, when he tempted Christ, than you have to say for your first-day Sabbath, as you may see in Matt. 4: 6, Luke 4: 9—11.

But as for changing the Sabbath to the first day of the week, you cannot find it written in the Scriptures; and that the Scriptures are able to make the man of God *perfect* unto all good works, and to make one wise unto salvation, is past doubt. I think that they are sufficient at least to resolve this question, Which is the day the Lord would have us to keep holy? And upon the whole, from an examination of the testimony of God in Gen. 2: 3, and in the moral law, and from the like express testimony of the prophets, and of Matthew, Mark, and Luke, three of the evangelists, I conclude that the Lord's day mentioned by John, the fourth evangelist, is the seventh-day Sabbath, and that that only is peculiarly the Lord's day, and so called in Rev. 1: 10. All the considerable pretences to subvert this plain law of God in the fourth commandment, and to apply the term Lord's day to the first day of the week, as far as I can gather, are mere conjecture, invention, and human tradition, into which he that traveleth but a little may easily discover how those who go that wandering way do lose themselves in endless mazes, meeting with little else than darkness, contradictions, and uncertainties. As for settled satisfaction to the mind and conscience, it comes in no other way, that I can find, but from the Lord, and his Word and Holy Spirit. In my opinion there is no one thing which has so much held up this conceit that the first day of the week may be the day of rest to be observed under the Gospel, as the stealing away

of the name Lord's day from the seventh-day Sabbath, to which only the Scriptures do apply it, and giving that name to the first day, to which, the Scriptures being judge, it does not belong. Hence it is, that when we appeal to the Scriptures of truth, those of the other side, finding the institution plainly commanded, and the Word of God against them, fly presently to tradition, teaching things which they ought not for filthy lucre, by which they make the commandments of God of no authority.

Whereas they preach that the first day is to be kept in obedience to the fourth commandment, I answer, that is an absurd doctrine, and an impossible thing. Is it possible to make the seventh day of the week to become the first day of the week? The fourth commandment saith that the seventh day is the Sabbath; and the first day is not the seventh day spoken of in the commandment.

Farther, to call the first day of the week the Sabbath day, is a nick-naming of the day. You may as well call the seventh day the first day, as to call the first day the Sabbath day. This is to do as bad as the wicked that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Isa. 5: 20. The first day was never called the Sabbath day in Scripture, but the seventh day was ever so called, and so it hath been called in some churches to this day. English Parliaments do not altogether omit the reverence due unto it, but style it the Sabbath day when they act upon it. It is sad that those who so honor it with their pens, should profane it so openly in their practice. Truly it is high presumption to alter the perfect Word of God, in calling any day the Lord's Sabbath which the Lord never dignified with any such

honorable appellation. Let but the least authority be produced from the Scriptures for honoring any other day for the Sabbath besides the Lord's honorable seventh day, and the controversy will soon be ended.

Well may we say of the Sabbath, as is said of Jacob, (Ps. 135: 4,) the Lord hath chosen it unto himself for his peculiar treasure; the Lord hath abundant care for the Sabbath, for he bids us remember to keep it holy, and has established its observance as his abiding covenant with his church and people throughout all ages. Ex. 31: 13. Such is the care of the Lord for the spiritual profit of his people, and to perpetuate the practice of religion, that he therefore appoints the seventh day for his Sabbath; yea, and that it might abide, he has bound it by a covenant to continue throughout all generations. Ex. 31: 16, 17. The ends to which this day is directed, are for the honor of God and the happiness of man, and "blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it." Isa. 56: 2.

Those whose brethren in their writings have so honorably and plainly confirmed the moral law, (of one of which the seventh day is the substance,) would do well to consider what daring boldness it is, and unfaithfulness in them who profess to be the Lord's ministers and ambassadors, to say that the seventh-day Sabbath is changed to the first day. How greatly are they accountable for the error of those who pin their faith on the sleeves of others, and take what they say for truth, when there is no truth in it. Is it not your own professed principle, that there is a sufficiency in the holy Scriptures to instruct and direct in matters of divine worship, and to make one wise unto salvation through faith?

By what you say and practice, you both add to and diminish from God's Word, which he forbids. Deut. 4: 2. And this is likely to be dangerous to you. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 6. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven." Matt. 5: 19. Mind what God saith in Revelations, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

John Calvin, in his book on the Institutes of the Christian Religion, page 128, saith that the old fathers put in the place of the Sabbath the day which we call Sunday. And though there were some reason for it—[but I am sure it was a wicked one, to teach the people to break God's commandment]—yet he acknowledges that the old fathers did it. And on the same page, he calls it the triflings of false prophets, to say that that which was ceremonial in the commandment was taken away, viz. the appointment of the seventh day; and that the keeping of one day in the week is a duty, as much as if that only were moral.

Shall man be more pure than his Maker? Yet such at least they bespeak themselves to be, who thus invert the order of nature, and control the wisdom of God. He that smote Nadab and Abihu with severe and sudden death, only for using one kind of fire instead of another, (Lev. 10: 1, 2,) surely will not hold those guiltless who make so bold with him as to change his law. The Lord

himself set up his own Sabbath; and indeed it is only for Him to give a *being* to the Sabbath, who can give a *blessing* to it. It is the work of the Lord alone to bless and sanctify the seventh day; therefore no person may assume power, nor by any power presume to alter and settle any other Sabbath. “Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.” Gal. 1: 8. And so he that proclaims among you any other Sabbath than what God has commanded, let him be accursed.

“And in all things that I have said unto you, be circumspect; and make no mention of the names of other gods.” Ex. 23: 13. The same circumspection was observed in Noah, when God had commanded him to build an ark; “according to all that God commanded him, so did he.” Gen. 6: 22. The like was found in Moses, who, in making the tabernacle, must see that he did all things according to the pattern shown him in the mount; the particulars of which you may see at large in Ex. 25: 9—40. As the Lord commanded Moses, so all the cloths for the service and the holy garments, were made; and whatever was assigned for or used in the service, of God, was not left to the discretion of any man; and when Moses did look upon all they had done, and saw that they had made all things even as God had commanded, he blessed them. Ex. 39: 42, 43. And indeed who would dare to do any thing in the service of God but as the Lord commands. See how Moses acquits himself in the case of Korah, Dathan, and Abiram. “And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works, *for I have not done them of mine own mind.*” Num. 16: 28. Doubtless Moses desired not to do

otherwise; but Mr. Ward is of another mind, for although he reads in the twentieth chapter of Exodus, that "the seventh day is the Sabbath," yet he keeps the first day for the Sabbath, contrary to God's command, and teacheth others to do the same. He grants that the Lord hath a day for his service, but he pleads against the *last* day in the week, and for the *first* day, the particular day which the Papists keep, to be the Sabbath day. This is a subtil design of satan; when he sees that men will have a Sabbath, he seeks to set it where it may be sure to fall. Beware lest there be any man that spoil you through philosophy and vain deceit, through the traditions of men, (Col. 2: 8,) in opposition to the Word of God, which indeed is the only rule which all men ought to walk by. Let no one think, that I speak this to expose Mr. Ward out of prejudice, for I appeal to Almighty God, that I have none against his person; but I protest against his exposition of the eighth, ninth, tenth, and eleventh verses of the twentieth chapter of Exodus, in making a first-day Sabbath of it, when God hath made it the seventh day. This I do in love to his soul, and to the souls of others, for I have proved by the Word of God, that the seventh day for the Sabbath is still in force. And I do acknowledge him to be a man of parts, and master of art, or else he could not have made a first-day Sabbath in expounding the twentieth chapter of Exodus.

I have shown you before how that the seventh day has been observed for the Sabbath by Christ, and was in use among the Christian churches, both in the days of the apostles after Christ's resurrection, and also afterwards in the primitive churches. The practice of the apostles I rather produce, because Mr. Ward leans much upon their practice, labor-

ing, though all in vain, as hath been shown, to prove that the practice of the apostles was to keep the first day. And since the apostles' practice is of so great strength with him, I have proved now that the apostles practiced keeping the seventh day for the Sabbath. Therefore make no farther question, sir, of the matter, for you may see all your texts fully answered for the abolishing of God's Sabbath, so that you may see you have no ground in God's Word for it.

To conclude, I can but wonder what should set wise and religious men at work thus to sharpen their wits against the Lord's Sabbath, which is a branch of the eternal law of God; it being written on tables of stone to signify its perpetuity, and they having no plain text of Scripture for the abolishing of it. It can be from nothing, then, but to gratify their perverse wills and pleasures to have it abolished; and this is grounded on the custom of the Roman Church, without the Word of God.

God hath left us ten commandments, and they are the rule of our lives, a light to our paths, and according thereto we shall be judged at the last day. James 2: 12. How should we contend for the acknowledgment of this truth, which was once given unto us; not suffering any of these ten lights to be extinguished; no, nor any one of them to be eclipsed in the least degree; not allowing that any one link should be broken from the chain, nor so much as the least piece or parcel from any of the links; but that we should maintain them in the full weight and measure that they ever had, not so much as the day or time once altered or changed. God is immutable and unchangeable, ever the same, and so is his law of the ten commandments. Remember that text in Deut. 12: 32, "What thing

soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." If we must not take any thing from the law of God, then I am resolved not to consent that the Lord's Sabbath should be rent from his law; and I trust that God will ever give me grace to make conscience of keeping his commands. Then shall I not be ashamed, when I have respect unto all thy commandments. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. Ps. 119: 6, 128. Many are the heart relentings which I have toward them that do oppose this blessed truth of the Lord's sanctified Sabbath, well knowing that they oppose their own mercy, for all the paths of the Lord are mercy and truth to those that keep his testimonies.

It was a good observation of a learned writer, that the Sabbath, as it came in with the first man, so it must go out but with the last man—as it was from the beginning of the world, so it must continue till the world's end. And therefore, for the Lord's sake, and for your own soul's sake, suffer none to seduce you. Do not hate him that rebuketh, nor abhor him that speaketh uprightly, as they did who are spoken of in Amos 5: 10. But say as David, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head." Ps. 141: 5. O remember that word in Isa. 42: 21, "The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable."



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